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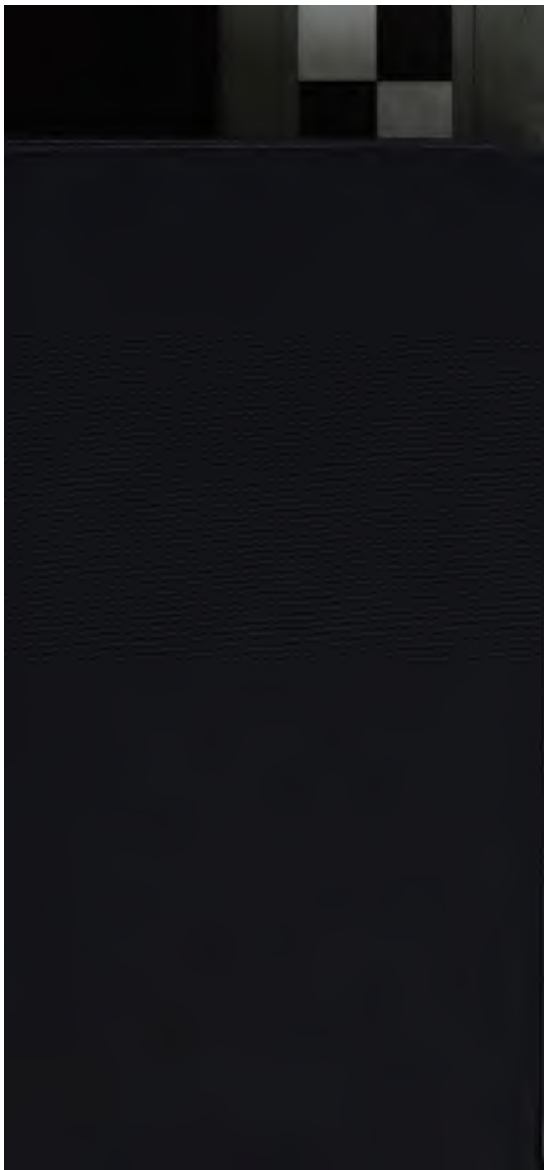
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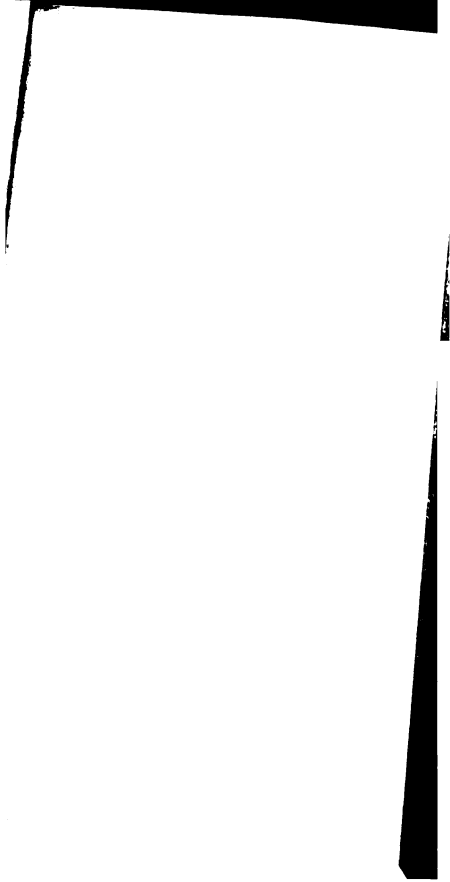
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THE
SPIRITUAL COMBAT:

TO WHICH IS ADDED,
THE PEACE OF THE SOUL,
AND
THE HAPPINESS OF THE HEART,
WHICH
DIES TO ITSELF,
IN ORDER TO
LIVE TO GOD.

The life of man upon earth is a warfare.
Job vii. 1.

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AND WALNUT STREETS.

.....
1817.



— PREFACE.

THE following treatise comprehends in a concise manner, the whole system of a Devout Life, gathered from the maxims of the Gospel, particularly those who regard humility and self-denial.

Among an infinity of encomiums which might be cited in its commendation, let it suffice to say that one of the greatest Saints those later ages have produced, St. Francis of Sales, for upwards of twenty years carried this book in his pocket, and never failed reading it every day.

The SPIRITUAL
is common with several excellent
tises, to be attributed to various
What appears most probable in
to this tract is, that the first
it was from the pen of D. John
tanifa, a Spanish Benedictine
the finishing hand, with very
ditions, was put to it by D.
Scupoli, a Theatine of Italy.

As the author has laid down
which if duly followed will
most consummate sanctity
who live in the world, manifest
such spirituality too refined
practice; but this may be done
that no one can read this
without reaping great advantage
in the higher state of life

None shall be crowned who hath not fought well
2 Tim.

CHAPTER I.

*In what Christian perfection consists:
We must fight in order to attain it:
Four things necessary for obtaining
the victory.*

IF you seek, O Christian Soul, to
win to the highest pitch of Evangelical
perfection, and unite yourself so
closely with God as to become
one with him; it is

abituated to long vocations, assisting
several masses, assisting
whole divine office, spending
hours in the church, and frequent
communion.

Others, not excepting some
who have consecrated themselves
to God in a religious life, think
perfection consists in being assisted
the choir, in affecting silence
retirement, and a strict observance
their rule. Thus different paths to
perfection in different practices.
certain it is they all equal
themselves. For, as exterior
no more than either disposition
coming truly pious, or the effect
piety, it cannot be said that
and true piety,

besides, in persons truly
at fruits of consummate
which chastise their bodies
ashment of past offences,
humiliation and subjec-
reator. They seek soli-
tude and silence; that retired
world, they may preserve
far from the least stain of
converse only with Heaven and
their time is spent in works
of the service of God; they
meditate on the life and pas-
sion of the redeemer, not through cu-
iosity, the sake of some sensi-
ble arising from thence, but
from a pure knowledge of better on
the Divine



1080 who are ignorant of the
on in exterior works, which
are the cause of their perdition
of worse consequence than
crimes; not that they are in them-
self pernicious, but only from a weak
application.—Their attachment to
works is so great, that they un-
derstand to watch the secret motions
of their hearts, but giving them no
leave them exposed to their
deception and the wiles of the
Devil. Then it is that this seducer se-
duces them astray, not only encourages
them to pursue their way, but fills their
imagination with empty ideas, they
taste the joys of Paradise, they
see God face to face; they see
the Deceiver does not hesitate

...before others. they
guide but their own private
no rule but their own will;
in their own affairs, ever
ed in those of their neigh-
ready to find fault. Touch
empty reputation of sanctity
themselves possessed of,
ch they are excessively jeal-
them but to discontinue any
otions to which they are ha-
their trouble and vexation is
expressed.

mselves, in order to open their
hew them the true path to
should send them crosses,
r severe persecutions, the
of his servants fidelity, and
happen but by his own

loyed by the divine goodness
them to mortification, and con-
not only in their salvation
er, but also in their greater sa-
ion in this life. It is to this th
minent danger of being lost
ng. For contemplating with e
led by self-love, themselves a
ctions, not otherwise blamab
re puffed up with vanity, th
lude themselves far advanced
God, and readily condemn the
our: nay, their pride often ti
so far increase their blindness, t
conversion cannot be effected
miracle of grace.

Experience convinces us, t
essed sinners are with less

...vice. ... we sh
... being apprized what Christi
perfection is, and that, in order to
tain it, you must resolve on a perpetu
War with yourself, begin with provi
ing yourself four things, as so man
weapons without which it is impossibl
to gain the victory in this SPIRITUAL
COMBAT. These four things are, a dif-
fidence of yourself, a confidence in God,
a good use of the Faculties of body and
mind, and the duty of Prayer. Of
these, through God's grace, we shall
treat clearly and succinctly in the fol-
lowing chapter.

CHAPTER II.

Of diffidence of

very.

But remember, that as no war is carried on with greater fierce forces, no other than ourselves, equal on both sides; so the victory then gained is most pleasing and most glorious to the Commander. For whoever has the courage to conquer his passions, to subdue his senses, and repulse even the suggestions of his own will, performs an action more meritorious in the eyes of God, than if, without this he should conquer his flesh with the sharpest discipline, with greater austerity than the Fathers of the Desert, or combat the temptations of sinners.

It is true, considering things in themselves, the conversion of a sou

vice.

...being apprized what Christian perfection is, and that, in order to attain it, you must resolve on a perpetual War with yourself, begin with preparing yourself four things, as so many weapons without which it is impossible to gain the victory in this SPIRITUAL COMBAT. These four things are, confidence of yourself, a confidence in a good use of the Faculties of body and mind, and the duty of Prayer. These, through God's grace, we shall treat clearly and succinctly in the following chapter.

CHAPTER II.

Of diffidence of Ourselves

thing. This vice springs from corruption of our nature; but natural, the more difficult to be overcome. But God, from whom all is hid, looks upon it with compassion, because it is his will that we should be convinced we have neither wisdom nor grace but what comes from him, and that without him we are of one meritorious thought.

But notwithstanding this, that of our own strength be a gift given, and bestowed by God on whom we rely, sometimes by his holy influences, sometimes by severe afflictions, sometimes by temptations almost insupportable.

ore
co-
ing
be-
be
nor
ne.
ble
te

... must come from him :
Let us begin with acknowledgin
only that we do not possess it, but
of ourselves we are utterly incapa
acquiring it. Then let us cast our
at the feet of our Lord, and frequ
importune him to grant our re
and this with a firm confidence
ing heard, provided we wait wit
tience the effect of our prayer, and
severe in it as long as it shall j
the divine Providence.

The third is, to accustom our
by degrees to be diffident of our
strength, to dread the illusions o
own mind, the strong propensity
nature to sin, and the terrible n
of enemies which surround us
subtilty, experience

to desire sincerely to be useful
to others; without this we must
obtain a diffidence of our
which is founded on humility
conviction of our own wretchedness.

In effect, whoever proposes
to preach the eternal truth, and
to diffuse all light, must doubtless know
himself thoroughly, and not imitate
the pride of those who gain no other
acknowledgment than what their sins afford.
only then begin to open their eyes
they are plunged into some
and unforeseen disorder; which
arises through God's permission
they may know their own weakness
and by a fatal experience learn
not to confide in their own strength.

... you are in his sight
more presume on your strength
wise you will fall again into the
faults, or perhaps much greater
eternal ruin of your soul.

CHAPTER III.

Of Confidence in God.

ALTHOUGH a diffidence of
selves be absolutely necessary in
SPIRITUAL COMBAT, as I have just
shewn, nevertheless, if this is all
have to trust to, we shall soon be put
flight, plundered and subdued by the
enemy. To it therefore we must join
a firm confidence in God the
all good, and from the
terry

3d. We have seen that
 ing this excellent virtue.
 The first is to ask it with great
 y.
 The second is, to contemplate v
 y faith, the immense power and
 e wisdom of that Supreme Being
 m nothing is difficult, whose
 s knows no limits, whose love
 se who serve him, is ever ready
 nish them with whatever is required
 their spiritual life, and gain
 nplete victory over themselves.
 All that he demands of them
 ve recourse to him with an
 nfidence.—And can any thing
 ore reasonable? Is it possible
 niable Shepherd (Luke xv.)
 three years 30



SPIRITUAL COMBAT.

and with a sincere, though yet per-
but weak intention to obey him,
should not look upon it with pity, lie
to its cries, nor bear it upon his shoul-
ders to the fold? doubtless he is great-
ly pleased to see it united again to the
flock, and invites the Angels to rejoice
with him on the occasion.

For if he searches so diligently after
the drachm in the Gospel, by which the
sinner is figured, if he leave nothing
untouched to find it, can he reject those
who, like sheep longing to behold their
Shepherd, return towards the fold? Can
it be imagined that the Spouse of our souls,
who ardently seeks to take possession
of our hearts; whose greatest delight is
to communicate himself to us, and heap
continual blessings on us; what likeli-
hood is there, but that finding the door
open, and hearing us beg to be honoured
with his presence, he will vouchsafe to
grant our request?

The third means of acquiring this sa-
fety confidence, is frequently to call
to mind what we are assured of in the
Scriptures, those oracles of truth,
in thousand different places, that no
who puts his trust in God shall be
wounded.

one side, and on the other co-
te the infinite power, wisdom
odness of God, and that bal-
at we fear from ourselves, with
hope from God, we courageous
rgo the greatest difficulties and
rest trials. With these arms
prayer, as we shall see hereaft-
all be enabled to execute the gr-
signs, and gain complete victor-
But if we neglect this method,
e may flatter ourselves we are
by a principle of confidence in
e shall generally be deceived; b-
esumption is so very natural t-
at it even insinuates itself imp-
oly into the confidence he imag-
is in God, and the diffidence

CHAPTER IV.

*How to discover whether we
rely in ourselves and place
confidence in God.*

THE presumptuous man
suaded he has acquired a diffi-
dence in himself and a confidence in G-
od; this mistake is never more plain-
ly discovered than when some fault is
committed; for, if he gives way to ve-
lody and despair of advancing in the
virtue, it is evident he placed his
confidence in himself, not in God; and
the greater the anxiety and desponde-
ncy the greater certainty of his guilt.
For he who much diffides in
himself and places great
confidence in himself should

: he conceives a lively
ing offended his God : but his
, ever attended with peace of
is not interrupt the method h
l down, or prevent his pursuin
emies to their final destruction.
I sincerely wish, that what has
re advanced were attentively
red by many who think them
ry devout, yet from the momen
commit a fault will not be pacifie
arry away to their director, m
d themselves of the vexation :
om self-love, than out of any
otive ; though their principa
ould be to wash away the guil
n the sacrament of penance, an
v themselves with that of the

of virtue to that fear and anxiety from sin.—For, though this vexation is accompanied with some sorrow, yet it is founded on pride, and a presumption a person entertains of his own strength. Thus he, who fancies himself far advanced in virtue, with too much indifference on occasions, yet finds by woful experience that like other men he is subject to weakness; he is astonished at his fall, and finding himself deceived in his expectation, gives a loose to anguish and despair.

Never befalls the humble soul, who relies not on her own strength, but places her trust in God alone. For when she commits a fault, it occasions no great sorrow or vexation, because she is enlightened by that light of truth which is in God, that her fall is owing to her unsteadiness and frailty.

CHAPTER VI.

of the advice of great efficacy for obtaining a diffidence of ourselves and confidence in God.

all our force for conquering the springs from a diffidence of our-

ther advice,
ing these virtues.

In the first place, let every man be fully persuaded, that neither natural nor supernatural qualifications, whether natural or supernatural, can enable him to comply with the will of God and the commands of his Creator, unless the hand of the Almighty supports him as often as any good is to be done, temptation to be avoided, or crosses to be borne up, which Providence shall so ordain. Let him therefore keep the truth before his eyes every moment of his life; and be ever mindful of it, and

from vice, and
virtue; though she should ever
her propensity to evil increase dai-
instead of advancing in virtue, yet
must not fail to place her confidence
in God, she must not be discouraged, or
suspend her spiritual works; on the
contrary, she ought to excite herself to
fervour, and redouble her efforts
against the enemy. For in this sort of
combat, the victory is sure to attend
who has the courage not to throw
his arms, or lay aside his confi-
dence in God, whose assistance is never
wanting to such as fight his battles,
though he may sometimes permit them
to be wounded. Persevere therefore to
the end, and on this the victory de-
pends. As to the rest, he -

the right use of our
first, that the understanding
from ignorance and curiosit

IF we engage in the S
COMBAT, with no other weap
liffidence of ourselves and a
in God, we shall not only
pointed of the victory over ou
but must expect to commit
sights very frequently. It
necessary to employ likew
use of the faculties both
soul; the third means we
requisite for attaining to p
Let us begin with regula
derstanding and the will.
must be exempt f

necessary virtues.—The means of executing this are as follows.

The first and principal is prayer, by which is asked the light of the Holy Ghost, who never rejects such as see God in earnest, who delight in fulfilling his law, and in all occurrences submit their own judgment to that of their superiors.

The second is a continual application to examine seriously and diligently every object, in order to distinguish good from evil, and form a judgment not from outward appearances, the testimony of our senses, or the notions of a corrupt world, but suitable to the idea the Holy Ghost annexes to it. Thus we shall clearly discern, that what the world pursues with such eagerness and affection is mere vanity and illusion; that ambition and pleasure are dreams which, when passed, are succeeded by vexation and regret, that ignominy is the subject of glory, and sufferings the source of joy; that nothing can be more noble, nor approach nearer to the divine nature than to pardon those that injure us, and return good for evil; that it is greater to despise the world, than to have it at command; that it is infinitely preferable to submit to the w

greater praise is due to him
his passions on the most tr
sions, than him who takes th
cities, defeats whole armies
works miracles and raises
life.

CHAPTER VIII

*Of the obstacle which pre
forming a right judgment
How we may be assisted*

THE difficulty of forming
judgment of such things as
now mentioned, and many
from a hasty notion of love
we are apt to conceive of

otherwise.

whilst the understanding remains
ed by the passions, it will easily
ish between truth and falsehood,
real evil under the appearance
, and real good under the false
nce of evil.—Whereas, no soon-
will moved by the object either
or hatred, but the understanding
incapable of forming a just no-
; because the affection, by dis-
it, imprints a false idea, and
ng presented again to the will,
ty already prepossessed, redou-
love or hatred, exceeds all
and is utterly deaf to the voice

monstrous confusion. the un-

their affections to be engaged
frame their judgment by the di
reason, but especially by those
lural lights the Holy Ghost is p
communicate either immediat
himself, or by those he has a
for our guides.

But remember that this adv
oftentimes more exactly to be
in those things which of thems
commendable, than in those v
not entirely so, because of th
danger of being deceived, and
judice and eagerness they gene
casion. Let nothing therefore
rashly, since a single circum
time or place, not observed, 1
all and great fault be commit

*... being deceived in its
ice.*

OTHER vice, from which the un-
dying ought to be entirely free, is
idolatry. For if we indulge ourselves
in, frivolous or sinful speculations,
our minds will become incapable of
attending what is most proper for mortals.
Our disorderly affections. Let us
therefore be dead to all worldly things,
carefully neglect them, unless abso-
lutely necessary, even though not cri-
minal to themselves; let us rein in our
passions and not suffer them to range at
liberty on a variety of objects; let us
make them insensible to all profane
pleasures; let us not listen to rumour
let us not

doing his holy will.—Whatever
or search exceeds this, it is n
than self-conceit, a spiritual pri
a snare of the Devil.

Such as regulate their conduc
manner, will be proof against the
of the old Serpent, who seeing
fervour of persons entering upon
ual exercises, a will fixed and r
tries his subtilities on their unde
ing, that through it he may w
way to their will, and thus mas
those faculties.

In order to succeed, he swell
imagination in time of prayer, i
ing elevated sentiments; espec
such as are naturally curious, p
ing, and subject to self-conceit



themselves, and practice mortification thus elated with pride, they idolize their understanding, and accustomed to consult nobody but themselves, they are at last persuaded that they have no further occasion for the assistance and advice of others.

This is a pernicious and almost incurable evil; as it is much more difficult to remedy the pride of the understanding than that of the heart; for the pride of the heart is no sooner discovered by the understanding but it may be removed by a voluntary submission to the orders of proper superiors. Whereas, if a person takes it into his head and obstinately persists in maintaining that he is wiser than those that are placed over him, how is he to be undeceived? Which way will he discover his error?—To whose judgment will he submit, so long as he fancies himself wiser than all the world?—If the understanding, that eye of the soul, and which alone can discover and rectify the vanity of the heart, be itself blind and swelled with pride, who shall undertake to cure its maladies?—If the light changes to darkness, if the rule

take possession of our
custom ourselves to acqui-
judgment' of others, with
our notions of spirituality
us grow enamoured with the
simplicity so much recom-
apostle (1 Cor. iii. 18.) and
pass Solomon himself in view

CHAPTER 2

*Of the exercise of the will
end to which all our actions
and exterior, ought to be directed*

HAVING rectified the
understanding we must purify
of the will, that, being cleansed
it may become a true instrument

ess scruple, as no evil appears. comes, that when we enter up- of piety, our impulse proceeds the sole view of doing the will but from a sensible pleasure en accompanies such exercises. ie illusion is still more subtile, ect of our affection is more com- e in itself. Who would imagine -love, criminal as it is, should as to unite ourselves to God? t desiring to possess him, we ave more regard to our own in- an his glory, and the accomplish- his holy will, which neverthe- ht to be the sole intention of io love him, seek him, and make on of keeping his law. In order

may know whether it be ac-
his will, and whether we desi-
ly because it is pleasing to
will being thus prevented an-
by the will of God, tends to
motive than that of conformin-
to him and advancing his glo-
same method ought to be obser-
jecting what is contrary to his
first motion ought to be to
minds to God; to know that
pleasing to him; and to be
that in rejecting it, we shall ac-
formity to his holy will.

But we must remember it
great difficulty that we discover
tices of our corrupt nature,
ever fond of centring under

old man, and clothing them-
the new.

ication of this divine remedy
carefully divesting ourselves
n motives in every thing we
pursuing or rejecting nothing
formity to the will of God.
every thing we do, and par-
a the silent motions of the
hose exterior actions which
over, we may not always
e influence of this motive;
us be so disposed, that vir-
as it were through habit, we
but with a view of pleasing

But in actions which last
his virtual intention will not
ought to be frequently renew-

of pleasing God, and
suffer themselves, without pe-
to be drawn away by vain
that, forgetting the Divine
first influenced them, they
attached to the satisfaction
what they do, and the ad-
credit they may expect from

And if it happens, that
think they are doing wor-
dence permits them to be
either by sickness or any o-
they are presently dissatis-
ing against every one abo-
sometimes against God h-
plainly shews that the mot-
of their actions was bad.
acts from the influence of
the sole view of

piety in order to avoid the punishment or deserve the rewards of the future, let him propose as the end of undertaking the will of God, who calls us to avoid hell and gain Heaven. It is not to be imagined what this motive has, since the least although never so inconsiderable, offered for his holy sake, far surpasses others, though of much greatness, when executed with another. Upon this principle a small alms solely in honour of God, is infinitely agreeable to him, than if, upon another motive, large possessions are offered, even with a view of gaining dominion of Heaven; not but that this motive is highly commendable in

we more frequently and tend
our affections tend to that d
ject; and thus we shall soo
with less difficulty, attain a h
recting all our actions to his g

Finally, we may assign as a
always acting on so excellent a
ted a motive, the fervent beggi
Lord for his grace, and the
consideration of the infinite be
has already bestowed upon us,
ry moment continues to repeat,
an undeserved and disinterest
tion.

CHAPTER XI.

Some considerations which man



SPIRITUAL COMBAT.

ng and honouring us a thousand
nt ways. He drew us out of nothi
ted us after his own likeness, a
other things for our use : In redee
us, he would not employ the brigh
angel, but his only Son, who pai
price of the world, not with silve
old, which are perishable things, bu
his sacred blood, and that by a
h not less ignominious than cruel :
watches continually over us for our
rity against the fury of our ene-
l, fights for us by his holy grace, and
der both to nourish and strengthen
s ever ready to feed us with the
ous body of his Son in the sacra-
of the altar.

not these convincing proofs of
cessive love which God bears to
Who can comprehend the immen-
his charity for such vile wretch-
what ought to be our gratitude to-
o gracious a benefactor? And if
t ones of this world think them-
bliged to make some return for
ect paid them, even by those
th or fortune has made their in-
hat return ought not the worms
th to make, when honoured with
l marks of love and esteem by

through a principle
which has no other view than
will and pleasure.

CHAPTER XII.

*the different wills in man which
continually oppose each other.*

THERE are two wills in man
the superior, the other inferior.
The first is usually called reason, the se-
cond by the name appetite, sensuality, pa-
ssion. Nevertheless, as man, properly s-
aid, is only such by his reason,
he is not said to will any thing by the
impulse of the appetite, unless the
reason will confirms the choice.

- continual wars

vote themselves to the

For their will is vio-
d by the Divine Will,
sensual appetites, and
ver it turns, it is with
that it withstands such

not experienced by those,
een long habituated to
, are fixed in their man-
the virtuous conforming
he will of God, the vici-
their sensual appetites.
e flatter himself that he
acquire virtue and serve
nanner, unless he is re-
violence with himself, and
difficulty he will experi-

... which gathering ...
at take full possession of t
ts.

Of these, many, for example, do
e what belongs to others, but
sionately attached to what is t
n. They do not employ unwarr
le methods of aggrandizing th
lves, yet far from contemning adva
ent, they are fond of it, and purs
y such means as they think la
they observe appointed fasts, b
lulge themselves on other days i
most delicious viands. They are
ul not to transgress in point of
y, but will not be debarred their
te amusements, though great ob
-minal life and a strict uni

...way of only negligent
ground, and are in danger of fall-
back to their former vicious courses,
cause they do not aim at solid virt-
being insensible of the great favour G-
as done them in their deliverance from
the tyranny of the Devil; because the
e ignorant of the danger which sur-
rounds them, and are bewitched by false
d deceitful peace.
We must not here omit to point out
illusion the more to be dreaded as it
not easily discovered. Many who
ter upon a spiritual life, loving them-
ves too well, (if such may be said to
re themselves) single out such
es as are most pleasing
atever is dis-
urs.

m. Let them therefore expect nothing but difficulty in warfare, and wait with patience for victory and its fruits, and then may depend upon not being disappointed.

CHAPTER XIII.

In what manner we are to encounter Sensuality: and what acts ought to proceed from the will, in order to acquire virtuous habits.

WHENEVER we find the power of our hearts contended for by the intellect on one side, and sensuality on the other, if we observe the following rules, we shall attend the

passions are not to
when chastity is concerned,
which we shall speak hereafter.

At. In fine, it is of great importance
to perform acts of those virtues which are
contrary to the vicious inclinations with
encounter. The following example will
place this in a clear light.

Perhaps you are subject to impa-
tience. Recollect yourself, and ob-
serve what passes in your mind. You
will plainly see that the vexation which
it arose in the inferior appetite, en-
deavours to gain the will and the supe-
rior appetite. Then, as I mentioned in
first place, be sure to put a stop to
it at once, and prevent it from prevail-
ing on the will. Quit not the
enemy he

calling to mind what first moved
impatience and disquiet, and
perceive the same emotion to
inferior appetite, excite the
of your will to suppress it.

But as it frequently happens
ter the most strenuous
against the enemy, and this
ciple of doing our duty at
God ; as, I say, after all that
not entirely out of danger or
feated in a third attack, we
more encounter the passion
tended with, and conceive
hatred, but even a disdain
of it.

In fine, if you seek to adorn
with virtue, and acquire ha

occasioned by the contempt you
from others ; you must proceed
an affection for that very con-
to wish for its being repeated,
it too by the same persons, to
to suffer patiently still greater

reason why we are under a ne-
of forming acts directly contra-
e failings we encounter, if we
attain perfection, is this—other
virtue, however efficacious and
it, do not strike directly at the
the evil. Thus to continue the
example, though you give no con-
the motions of anger, but en-
them in the several ways we have
red ; yet be assured, that unless
custom yourself to relish con-
and rejoice in it, you will never
root out the particular vice of
nce, which springs from a dread
despised, and a fondness for the
e of men. For as long as the
that weed is not torn away, so
ll it sprout afresh and your vir-
e away ; nay, in time, you may
yourself stript of all virtuous ha-
id in continual hazard of falling
to your past disorders.

quisite for contracting a vice
in the same manner frequently
necessary for attaining a virtue.
And even a greater number of
be employed in the latter than
the former, because our corruption
opposes itself on the one side
as it assists on the other.

Observe, moreover, that
virtue sought for is not to
without forming exterior :
ponding to the interior ones.
pens in regard to patience, you
only speak with much chari-
ness to those who have injured
however great the offence
even assist them to the utility
abilities. And notwithstanding

atch therefore over your mind, and
t content yourself with only re-
ng the most violent sallies of your
is, resist the most minute, as they
lly dispose to greater, and pave
ay to confirmed vicious habits.
ot experience teach us, that many
re negligent in mortifying their
is on trivial occasions, though in
of greater moment they have
their courage; does not experi-
I say, teach us that they are un-
edly beset and furiously attacked
emies who had never been entire-
eated?

re is still one thing more I must
commend with great earnestness;
is, to mortify your inclinations,
when the object is in itself lawful,
t necessary. The advantage aris-
m hence will be very considerable;
ctory on other occasions will be
facilitated, you will gain experi-
nd strength against temptations,
nder yourself very acceptable to
aviour. I deal sincerely with you;
fail to exert yourself in the holy
ces I have mentioned, and which
olutely requisite for a perfect

.

only, but truly spiritual.

Whereas if you pursue o
however excellent you ma
though you taste the grea
delights; though you may i
self intimately united to
pend upon it you will neve
lid virtue, nor know what
ality is, which we have s
first chapter does not co
cises agreeable and soothin
but in such as crucify it
regular affections.

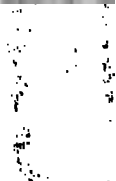
Thus it is that man, rei
virtues he has acquired, u
strictly to his Creator &
Saviour. Likewise it is ce
vicious habits are contract

and united to God, where
grace be employed to
as it co-operates with that
not only interior, but even
outside.

CHAPTER XIV.

*How to behave when the Will
is overpowered, and unable
to resist sensual appetites.*

When you are apprehensive
you should give way to the in-
terior, or other enemies which
overpower it, and if you perceive
that your resolution begin to
fail, maintain your ground
as long as you can, for you ought to



what manner, and for
pleases.

But if sometimes temptat
hard upon you, that your
overpowered, seems to wa
strength to resist any lon
not to be disheartened, or
your arms: cry out and
self, saying to the Tempte
infernal Fiend! I'll die
deaths before I yield to th
tions." Behave like one w
with an obstinate adversa
being able to pierce him w
attacks him with the hilt o
see how he strives to disen
how he retires, only to
greater vigour, and despat
with one fatal blow. Th

It is here you must cry out, help me, O Lord! My God assist me! Jesus! Mary! abandon not your servant! Let me not fall a prey to this temptation.

As often as the enemy gives you so much respite, call in your understanding to the assistance of your will; strengthen it with the several reflections proper to raise its courage and animate it anew to the fight. Thus, for example, if you are persecuted unjustly, or otherwise afflicted, and in the excess of uneasiness tempted to fall into vexation so as to lose all patience, endeavour to recover yourself by a serious reflection on these or the like points.

1. Examine whether you do not deserve the uneasiness you may suffer, and have not drawn it upon yourself. For if you are any ways to blame, it is fit that you bear patiently the anguish of a wound you yourself have occasioned.

2. But if you have nothing to reproach yourself with on this head, look back on past disorders, for which the Divine justice has not yet inflicted a punishment, nor you sufficiently expiated by a voluntary penance. And seeing that *God, through his infinite mercy.*

3. If you imagine, without grounds, that your faults are your penitential works very able, remember the way to the Kingdom of Heaven is narrow and full of tribulation.

4. Consider, moreover, that if you could discover another road, that of ardent love should deter you much as thinking of it; since God, and all the saints after him, have arrived there by no other than the path of the Cross.

5. But what you ought to view on this and all other occasions is the will of God, who loves us tenderly and is delighted with our every act of virtue you perform.

midst of your sufferings you adore his judgments, and submit with resignation to his Divine Providence, which draws good from the greatest evils, and makes the very malice of our enemies subservient to our eternal happiness.

CHAPTER XV.

Further advice how to acquit ourselves well in the fight: what enemies we ought to engage, and what courage is required for subduing them.

YOU have already seen how you must behave, in order to gain the victory over yourself, and attain the necessary virtues. But to do this with greater facility and expedition, we must not content ourselves with once signalizing our courage; it is requisite to return so often to the combat, especially when engaged with self-love, that we may at last esteem all those our friends, from whom we receive the most cruel and mortifying injuries. It frequently happens, as I observed before, that where this kind of combat is declined, the victories are attended with great difficulty, are very

refuse what you ask.

Consider, that if the
mies be great, and t
mense, still the love
you is infinitely great
who protect you, and
intercede in your beha
numerous.

Even women, by
have acquired sufficie
baffled the wisdom of
pled on the allurements
umphed over the ma
Be not therefore dish
you may think it a diffi
stand the efforts of ma
this warfare will not e
life, and that unavoids

suffering those who are bent upon your ruin to compass their wicked designs, that he will fight on your side, and sooner or later crown your endeavours with victory, though the combat should only end with your life.

All he demands of you is, that you defend yourself courageously, and, that notwithstanding any wounds you may possibly receive, you never lay down your arms nor quit the field. In fine, that you may not be wanting to your duty, remember this war is unavoidable, and that we must either fight or die; as the fury and obstinacy of your enemies is such, that all peace and truce with them is utterly impossible.

CHAPTER XVI.

That the Soldier of Christ must prepare early for the fight.

THE first thing you are to do when you awake, is to open the eyes of your soul, and consider yourself as in the field of battle facing your enemy, and under an absolute necessity of engaging or perishing for ever. Imagine you see before you the enemy, that particular

sent to yourself on you
sus Christ your invin
tended by the blessed
seph, and whole legion
Saints, and particular
Archangel St. Michael
hand behold Lucifer ar
dy to support that pas
contend with, and reso
thing undone to accom
throw.

Imagine you hear yo
gel thus exhorting you
must exert yourself in
your enemy, and all w
in. Take courage—le
apprehensions seize y
your Captain is near

heaven are more powerful than all hell can send to destroy the grace in your soul. God, who created and redeemed you, is not less than angry, and more desirous of your salvation than the Devil can be of your destruction.

Be therefore valiantly, do not spare to mortify yourself; for it is by making continual war on your disorderly affections and vicious habits that you will obtain victory, acquire the kingdom of heaven, and unite your soul to God eternally. Begin to fight from this time in the name of the Lord, armed with a diffidence of yourself, and confidence in God, prayer, and a right use of all the faculties of your soul.

grow weary of this war.
all are obliged to serve as
that there is an unavoidable
fighting, since whoever
himself to be wounded and
ed; that after all, by re
God, and taking part with
a life of sensuality, the
not diminished, for both
must suffer extremely with
luxury and ambition. A
er meanness can there be
dread much trouble in the
ed by endless torments
and yet shrink at small d
must soon terminate in
bliss, and the never ending
of God.

observe in warring against your passions and vices, that you may not run on blindly and fight with the air as many do, losing all the fruits of their labour.

You are therefore to begin by recollecting yourself, in order to examine with great care what thoughts and affections your mind generally entertains; what passion predominates in your breasts, which you must single out as your greatest enemy, to be the first attacked. But if the Devil, in order to draw off your attention, should assail you from another quarter, you must turn to that side where the danger is most pressing, and then immediately return to your first design.

CHAPTER XVIII.

In what manner we ought to curb the sudden motions of our Passions.

IF you are not as yet able to bear patiently injuries, affronts, and many other evils of this life, you will accustom yourself to it by foreseeing and preparing for their reception. After you have discovered the nature of that passion from

may discover what vexation
happen.

But if any unforeseen accid
happen, though it be of infin
tage never to be surprised by
tification or trouble, we shall
the means of greatly alleviati
instant you find yourself affec
unforeseen injurious treat
yourself on your guard, gi
to vexation, but raising yo
God, consider what has hap
an appointment of Heaven
himself, that tender father :
no other view in permitting
rify you still more; and un
nearer to himself, and tha
nitely pleased in seeing yo
the greatest trials f



with submission, but even with joy,
—O cross! appointed for me by
alliance from the beginning: Cross!

the love of my crucified Jesus
is sweeter to me than the greatest
all delights, fix me from this mo-
to thee, that I may be united to
who, expiring in thy arms be-
my Redeemer.

if you find yourself so much mov-
first as to be incapable of raising
mind to God and that even your
is affected by it, at least put a stop
evil here, and whatever disturb-
it may have raised in your heart,
no pains to conquer it, imploring
assistance of Heaven with great fer-

After all, the surest way to re-
these first motions of disordered
ions, is to endeavour to root out
cause of them beforehand. If you
see, for example, that through an
great attachment to any thing, you
are provoked as often as your inclina-
are thwarted, break off that attach-
and you will enjoy a perfect tran-
quillity.

Because the uneasiness you feel, pro-
ceeds not from a fondness for something
good, but from a dislike to a person

only as created by the
God, and redeemed with
cious blood of Christ a
cause in bearing patient
fects, you imitate your
whose love and goodness
all without exception.

CHAPTER

*In what manner we ought
Impurity*

THIS vice must be
different manner from
greater resolution. In
are to distinguish three
of time—the first, the
temptation—the se



versing with them, let it be done all possible despatch; let modesty be visible in the countenance, and grace season the discourse, which must be serious, not inclined to familiarity or levity.

Presume not on your own strength, though after many years spent in the world you have been proof against the assaults of concupiscence. For the Devil most often achieves in one instant what whole years could not effect. Sometimes he is long in preparing for assault; but then the blow is the severer, and the wound the more dangerous for being dissembled, and coming at the least expected.

The same must likewise be observed, and every day's experience shews it, that the danger is always greatest on those occasions where there is the least appearance of evil, because founded on the plausible pretences of kindred, gratitude, obligations—or in fine, the merit and virtue of the persons beloved. Impassioned inclinations imperceptibly insinuate themselves into such friendships, by frequent visits, too long conversations, indiscreet familiarities, till the poison reaches the heart, and reason is so

ar blinded
glances, tender expressions,
liberties in discourse, from which
lent and almost irresistible temptations
arise.

Fly, therefore, with the utmost caution, all occasions of this sin, of which you are more susceptible than straw of fire. Rely not on your own virtue or a resolution you may have taken to die than offend God; for never well disposed you may be to the frequency of such bewitching conversations will kindle a fire not to be extinguished. An impetuous and unsatisfying your passions will render you deaf to the remonstrances of friends; you will lose the fear of God, and even life itself. No, not the fear of

...many of others, particularly in regard of impurity. If any so unhappy as to fall into such disorder, and the thing become public, still must not treat them with scorn and contempt, but pity their weakness, and endeavour to make an advantage of it humbling yourself before the Almighty; confessing that you are but dust and ashes—a mere nothing; by redoubling your prayers, by flying with great exactness all dangerous company, and ever little reason you may have to reject it. For if you give yourself a way of judging hardly of your brethren—God will permit you, both for punishment and amendment, to fall into the same faults for which you condemn others, that by such humiliati-

tion, or that the enemy is capable of doing you a mischief, cause you seem to hold it in most scorn and contempt, that the greatest and most necessary is now requisite to prevent it.

We are now to consider the time of temptation, and the place we must examine the cause from whence it arises, either exterior or interior.

By exterior causes, I mean such as the eyes or ears witness, excess in point of order friendships, and acquaintances. Modesty and discretion are proper remedies for the eyes and ears as

When the body has been too much inclined it must be mortified by fasting, vigils, watching, and other austerities, but always regulated by discretion and obedience.

To unchaste thoughts from whatever source they arise, we may drive away: First, by a diligent application to our several duties. Secondly, by prayer and meditation.

Order your prayer thus—When you have such thoughts presenting themselves, and like to make any impression, direct yourself, and speaking to yourself crucified, cry out—“Sweet Jesus, haste to my relief, lest I fall a prey to my enemies.” Sometimes embracing the cross, representing your dying Saviour.

Kiss the marks of the sacred wounds on his feet, and say with great reverence and affection—O adorable, holy wounds! imprint your figure on my heart, filled as it is with abominations, and preserve me from consenting to them.

With regard to meditation, I am not ignorant, when the temptation is most strong, that you should (as several authors advise) in order to form a horror of sin, consider the shameful and

on the occasion, and frequently, of freeing us from danger, only to increase it—for if on the one hand understanding drives away the thoughts, such reflections natural them back on the other.

Thus the surest way to be free them, is to remove not only the also the reflections directly connected to them; since, in endeavouring to dissipate them by their contraries, new the impure ideas, and impurities deeper without perceiving it. yourself therefore with meditation the life and death of our Saviour; if, during this holy exercise, the thoughts would return and be troublesome than before, as it is not discouraging.

r putting the foul
gh he should be de-
esist.

meditation with the
such prayer ; O my
mer, save me from
thy infinite good-
s of thy bitter pas-
r, in saying this, not
rticular vice from
deavouring to free
least reflection on it

Above all, be sure
ne in disputing with
ou may have given
on ; such a scrutiny
he enemy, who, un-
text of an imaginary
ew the attack, or at
e some impression
ts he had poured in-

, it is evident that
to the evil, let it suf-
few words what has
stly Father, and be
hat he advises, with-
any further trouble.
o conceal any thing
ough shame or any

part a just punishment . . .
When the temptation is
you are to behave thus. You
should enjoy a perfect tranquility
think yourself safe, fly not
with the greatest care, all ob-
ing to temptation—shut then
your mind entirely, though re-
ed with an appearance of vir-
imaginary good. Such preter-
illusions of a corrupt nature
laid by the Devil, who will
himself into an Angel of light
to drag you with him into the
darkness of Hell itself.

CHAPTER XX



begin with avoiding all curiosity in amusements ; wean your affection from worldly things, and quit all amusements that suit not with your life.

Be assiduously to comply with the commands of Heaven, to execute the will of your superiors, to do every thing in due time and manner : never lose a moment to do what is required. Consider, the first delay brings on a second, this a third, and thus we lose time—because the dread of labour increases, as does the love of ease, the more it is indulged. Hence comes that backwardness in applying to duty, or the total neglect of it ; so that labour is unprofitable.

It is formed a habit of sloth, and it is to be shaken off, unless the discipline which attends an indolent life is used to rouse us to greater diligence and application.

We must likewise observe, that sloth is a poison which spreads itself through the faculties of the soul, infecting not only the will, by making labour odious, but also the understanding, blinding it in such a manner, that the resolutions of the slothful are generally

quired, but the proper time must be observed, and greatly employed to give it all the profit it can receive. For it must not be without diligence, but an artful reflection which acts precipitately, without regard whether things are done, solicitous only to get rid of trouble, and to enjoy ease as soon as possible. This disorder is not considering the great value of work, done in its due time and wherein are surmounted all difficulties which sloth opposes to begin to wage war against them.

Reflect frequently, there is but a single aspiration, an ejaculation, a convulsion. the least man

ord, Mat. xxv. 21.

At first you find your strength
to undergo all the difficulties
as you are to encounter in
to perfection, you must ac-
address of hiding them from
hat they may appear much
ie slothful are apt to imagine
e. When, therefore, many
acts are requisite for acquiring
cular virtue, and this to be
for several days in opposition
less powerful enemies ; begin-
ng such acts as if a few would
d your trouble would soon
ck your enemies singly, as if
it one to encounter, and be as-
ough God's grace. you will

a while, which will have no
quence, provided that soon
return again to this holy exe

This likewise will hold go
rious works. If you appe
overwhelmed with a multipli
siness, or the difficulties a
and through indolence are
begin with what ought first
without reflecting on the rest
application, for this being
done, the others will follow
less trouble than you imagin
it is you must face difficulties
ver decline labour. For you
son to fear lest sloth should
much upon you as to render i
able even the first step toward

hey can bear, and from even when most at ease. at in this vice there lurks ch not only chokes the first e, but even destroys those ady formed. Know, that m does in wood, this espiritual life, employed too y the Devil to draw man specially such as aspire to

r yourself, and be addicted good works; do not defer nuptial robe- till you are to go forth and meet the degroom. Every day re- whose goodness has pre- ill morning, has not pro- me favour till night; nor me, can you depend on ollowing day. Let every e, be spent as if it was the othing at heart but the will ver dread that rigorous ac- demand of you for every it.

more. Though you have uch business, and taken a pains, yet look upon the you, and all your labour

the Cross for you; unless you
ceived as blessings whatever
ments that FATHER OF INFINI
cy has inflicted, as a means of
your manifold crimes.

CHAPTER XXI:

*Of the proper use of our Sen
how to make them subservien
contemplation of Divine thin*

THE greatest care and un
application is requisite for the
dering of our senses; because th
tive appetite, from whence all
tions of corrupt nature proceed,
ingly fond of pleasure: and as

is capable of them, seize like a contagious infection on the spiritual faculties and effect the corruption of the man.

The following remedies may be applied to so enormous an evil. Keep a strict guard over your senses ; never let them be employed except for some good end, an advantageous motive or real necessity, but never for the sake of pleasure.

If ever they go astray by stealth beware ; if they transgress the bounds which reason prescribes, instantly recall them and regulate matters so, that instead of fixing upon vain objects for the sake of false delights, they may be accustomed to draw from the same objects helps for the sanctifying and purifying the soul ; that the soul by recollecting herself, may rise from the knowledge of earthly things, to the contemplation of the divine goodness ; this may be done in the following manner.

When an agreeable object presents itself to any of your senses, do not be content with what is material in it, but contemplate it with the eye of the understanding, and if there be any thing which pleases the senses, remember that it is not from itself but from

the same
lities his creatures possess, contain
them all in himself with infinite
eminence above the most excellen
ated beings.

When you contemplate any of
beautiful works of the creation,
under that of themselves they are no
soar in spirit to the great hand
produced them, place all your deli
him, saying, O my God! thou so
ject of my wishes! how delightfu
to consider that the perfections of
tures are but a faint image of thy
who art the universal Source of a

When you behold the verdure of
or plants, the beauty of flowers, &
remember that they live but in th
mighty wisdom who invisibly ch
O my God

the beauty of mankind strikes
immediately distinguish be-
appears to the sight, and
y visible to the mind; fix
remembering that all corporeal
from an invisible principle,
ted beauty of God. Say
self: see here an almost im-
drop issuing from an end-
an immense ocean, from
numberless perfections conti-
How my soul is ravished
ect on that eternal Beauty,
all that is lovely here.
I meet with a person endow-
sdom, justice, affability, or
ctue, in the like manner dis-
at he has of himself. from

now, reflect that God is the
and you but his instrument
ing your eyes to him, cry
reign Lord of the universe
the greatest pleasure I know
myself I can do nothing, that
the first and principal Cause
things.

When you taste any thing
your palate, consider that God
capable of giving it that relish
ble to you; place in him all
light, and say within your
soul rejoice, that as without
can be no solid content, so
happiness is found.

When you perceive any
scent, beware of confining y
the pleasure only to the

fine, when you hear a concert of
 ;, think of God, and say to him,
 God ! my heart is filled with de-
 when I contemplate thy divine
 ctions, whose melodious harmony
 nitely pleasing not only to thyself,
 , angels, men, and all created be-

CHAPTER XXII.

*hat manner Sensible Things may
 p us to meditate on the Mysteries
 our Saviour's Life and Passion.*

I HAVE already shewn how we may
 rom the considerations of sensible
 s, to the contemplation of God's
 ness ; learn now to make the same
 ; subservient to a lively remem-
 e of the sacred mysteries of the
 ad death of our Lord. Every ob-
 a the universe may conduce to this

nsider only, as we have already
 that God is. the first cause of all
 ; that he bestowed upon his crea-
 , the most sublime not excepted,
 being, beauty, and all the perfec-
 with which they are endowed.

vacation, p-
tures to conspire against him and
him to the cross. But if you are
ous to enter into a detail of his li
and sufferings, every thing about
will remind you of them.

If, for example, you see we
scourges, cords, thorns, reeds,
hammers, you will readily call to
the several instruments of his pa
A poor cottage may represent th
ble and manger where he was
The rain falling on the earth w
mind you of the bloody sweat with
he watered the garden of Olive
stones are figures of the rocks a
his death. When you behold t
or the earth, remember, when he
ed the earth trembled, and the su

...that the Son of God
...himself with our flesh, that
might be clothed with his Divinity. In
putting off your clothes, think you see
him stript and in the hands of his exe-
cutioners, on the point of being scourg-
ed and nailed to a cross for your sake.
When you hear any confused noise, re-
present to yourself the horrible cries of
the enraged populace against their Lord;
Take him off, take him off—crucify him,
crucify him.

As often as the clock strikes, think
how the sacred heart of Jesus beat in the
garden, when seized with that mortal
anxiety at the prospect of the cruel tor-
ments preparing for him; or think you
see the strokes of the hammer with
which the soldiers nailed him.

100100.

HAVING already shewn
manner the mind may be raised
earthly to Heavenly things,
temple the several mysteries
Christ; I shall proceed to
other subjects of meditation,
sons of different tastes may
wherewithal to satisfy their
this will be of service not of
weaker sort, but even to the
vanced, who do not all take
method of attaining perfection
equally capable of sublime con-
tations. Nevertheless, be not a-
sive that the variety of meth-
create any perplexity; let disc-

convinced that it is viler than under your feet—infinately that Heaven promises, whither continually to tend, despising all else.

You look up to the sun, reflect on your soul, when adorned with the gift of grace, is incomparably more beautiful than all the firmament; but that destitute of it, is darker than Hell itself. In view of this, soar in spirit to Heaven and there dwell, where you are reigning for all eternity, if you have innocence and sanctity on earth. You hear the warbling of birds, in Paradise, where the praises of God are sung without ceasing; beg, at this time, that God would make you happy to join with the blessed angels in singing his praises to all eter-

nity. The beauty of creatures should charm you; when you see the Fiend, consider those bewitching appearances, endeavouring to sting you and destroy the life of your soul. Say to him with a holy indignation—Begone, thou serpent, in vain do you hide thyself from my destruction. Then turn-

employ your mind on the many sufferings he underwent, to clear from sin, and to imprint in your detestation of sensual pleasures.

Another method of avoiding the of the beauty of creatures, is to consider what a change death will certainly bring in what now appears so charming. When you walk, consider every step much advanced towards your grave. The flight of a bird, or rapid stream of a river, are slow when compared with the swiftness of human life. A peal of thunder laying every thing waste, a peal of cannon shaking the earth, reminds us of the last day, and bids us bow the knee before our great Judge, adoring and beseeching him to assist us, that we may be prepared betimes for appearing

d, or any other in-
are oppressed with
consider the eternal
ice, which for your
this uneasiness, and
portion it to your
h joy will you dis-
ove and tenderness
towards you, which
ing you this oppor-
im in the manner
m.

erefore in a condi-
n more than ever,
plished in me the
compassion to me
ppointed I should
this mortification !
er blessed ! When
curs, be firmly per-
from God, and re-
Father of all light.
pious book, think
who speaks to you,
contents.

ross, look upon it
Jesus Christ your
at if you stray ever
ou will fall into the
el enemies ; where-

her having always accomplished the greatest exactness the will of God on her having brought forth the Saviour of the world and nourished him with milk. In fine, thank her for the assistance she affords to all those who are upon her, in their struggles with the Enemy of mankind. All the illustrious saints will remind you of the valiant soldiers of Christ, who have fought courageously till death, have marked out the road you must follow, and will share in their glory.

When you hear the bell ring several times for the Angelical salutation, may make a short reflection on the words which precede each Hail. The first time, return God the

ledge the honour
Mother and the
At each time it is
l out of respect,
third.

exercised at any
ign others more
particular times
noon and night,
mysteries of our
must not neglect
mind the cruel
ed Virgin under-
; nothing but in-
forgetful of it.

he cruel affliction
ly sweat, and the
us in the garden,
her mind during
morning condole
uffered, in seeing
ed to Pilate and
death, and loaded
the place of exe-
mplate the sword
d the soul of this
she saw him cru-
his side opened

ons on the grief of

consent your own devotion
yourself affected with exte

In fine, to set down in few
best manner of governing the
gulate them so as never to s
love or hatred to enter you
human motives, but as the
directs your inclinations ei
brace or reject whatever obje
themselves to your mind.

But take notice, in regard
riety of practices pointed c
better regulating your senses
from my design to have yo
employed in them. On the
you ought for the most par
yourself recollected and at
God ; your chief employmen
an interior combat

able in themselves, yet by ill management may perhaps only serve to perplex the mind, increase self-love and unsteadiness, and consequently open a gate to the illusions of the Devil.

CHAPTER XXIV.

How we are to govern the Tongue.

THE tongue requires a strict guard over it, by reason of the propensity we have of discoursing of every thing agreeable to our senses. This is to be attributed to a certain pride, which inclines us to think ourselves more knowing than we really are; and, thus fond of our own conceptions, we utter them with great self-complacency, fancying we shine in conversation, and expect the whole company should be attentive to what we say.

It would be no easy task to number the evils arising from this detestable vice. In general, we may say it occasions much loss of time; is a certain sign of ignorance and folly, and is usually accompanied with calumny and lies;—that it cools the fervour of devotion, gives new strength to our disor-

who are little attentive to
tire them ; or those who
pleasure, lest you be in
say what is not proper.—
loud or in a magisterial
ungrateful to the ear, and
much sufficiency and pro

Never discourse of
kindred or what you have
an absolute necessity, and
it be in as few words as
with great modesty.—
with a person who is the
own discourse, neither
tate him, though all he
to discover his failings
with confusion. Rarely
neighbour or his affairs

up from time to time to
ere reigns your God, and
that Divine Majesty con-
behold even you, unworthy

Weigh well what you in-
before it reaches your lips.
suspect, for you will al-
great superfluity; and even
ve determined what to say,
something of it, since in
will always perceive you
much.

of infinite service in the
are; and they who observe
sured of the victory. For
aking, it is accompanied
ence of themselves and a
God, a greater relish for
utility in action

to that of men. In fine, if you
ways mindful of the war you have
dertaken, you will scarce find
breathe, much less to throw away
volous and vain conversation.

CHAPTER XXV.

*That the Soldier of Jesus Christ
has resolved to engage against
his Enemies, must avoid, as
possible, whatever may disturb
peace of mind.*

WHENEVER we have lost
of mind, omit nothing that con-
tribute to the recovery of it; t

ers, and interiorly lament their destination; but still this compassion must be void of all vexation and trouble, as it arises from a motive of pure charity. When that infinity of evils, to which life is subject, as sickness, wounds, death—the loss of friends and kindred, plagues, war, and fire, and the like, which men dread as contrary to their desire, ever averse to suffering; all this, I say, by the assistance of the heavenly grace, may not only be received in submission from the hand of God, but even become subjects of joy, if we consider them as wholesome punishments inflicted on sinners, or opportunities given the just of laying up a treasure of merits.

For on both these considerations the righteous delights in afflicting us; but it is certain, that as long as our minds are resigned to his will, the severest punishments can never disturb our peace. Besides, all vexation is highly displeasing to him; because whatever nature it is of, it is always sinful, as arising from a bad principle, the love of ourselves. Endeavour, therefore, to foresee any uneasiness that may happen, and provide patience for its reception. Consi-

them for the reasons alleged or for others, which, though his, are truly equitable.

Thus preserving an even number of occurrences of life, your advantage will be very great, but without it, your exercises will come to nothing. I mention how much you will be vexed by anxiety to the insults of your enemies without being able to discern the right and ready path to virtue; the devil is ever solicitous to banish peace from your mind, knowing well that God dwells there in peace, and that in that peace that he works his wonders. It is that Satan employs all his power for destroying it; even in order to surprise us, he does not hesitate to

and, in order to it, our director
to be consulted. Even when we
assured that such a design is the
n of the Holy Ghost, we ought to
the execution of it till we have
fied our too great eagerness in ex-
ing it. For a good work, preceded
ch a mortification, is much more
ng to God, than when accompanied
too solicitous an ardour ; and oft-
es the merit of the work, falls short
t of the mortification. Thus re-
g all pernicious motions, and not
ing even the good ones till we
uppressed the effects of self-love,
all preserve a perfect tranquillity
d.

moreover requisite to contain a

anxiety—if it renders us slothful, timorous and backward, we may certainly correct it, if it proceeds from the suggestion of an enemy, and ought to pass it out the least regard.

Besides this, as it frequently happens that our vexations arise from the necessities of this life, there are two things to be done as preservatives against them. The first is, to consider what will be the consequence of such evils, which will destroy in us the desire of true perfection, or self-love; which only tend to diminish self-love, our greatest enemies, we ought not to complain; rather let us receive them with joy and thanksgiving, as so

er he ordains, fully persuaded every cross he is pleased to inflict, certainly prove an endless source of blessings, if we, for want of knowing, do not neglect to improve it to our advantage.

CHAPTER XXVI.

What we are to do on receiving any hurt in the Spiritual Combat.

WHEN you perceive yourself wounded, whether by sin, or fallen into any sin, whether by frailty, or deliberately through fault, be not too much cast down; do not abandon yourself to grief and immoderate vexation; but, addressing yourself to God, say with a great but humble confidence—I am now convinced by my God, that I am nothing—for I cannot be expected from so blind and ignorant a creature as I am, but sin and

Dwell on this thought in order to prevent greater confusion, and a lively remorse for your fault.

Be armed with great calmness shew your resistance against those passions which are most in your breast, especially those which occasioned your misfortune.

father of mercies, who far from
ing the affront you have given
es forth his hand, lest you fall
same disorder again.

In fine, full of confidence in
manifest, O my God, what thou
an humble penitent partake of
nite mercy; forget my offences
me not to wander from thee;
en me with thy holy grace,
never more offend thee.

This done, do not perplex
with examining whether God
doned you or not. This is
trouble and a loss of time, proceed
pride and the illusion of the I
under such specious pretexts
molest you. Rather abandon
the Divine mercy.

x your enemy, be-
leaving to God; the
thing but confusion,
filled by one he has

And consequently
most endeavours to in-
crease your method; and
oftenly succeeds, where
keep a strict watch over
your heart.

When difficulty you meet
make greater efforts you
conquering yourself. Be
once doing it, but re-
exercise frequently,
if fault was committed.
In such a case you feel
and your courage sinks,
recover

God, who is ever ready, sires to pardon the most enormers, and leaves nothing u bring them back to their duty them entirely to himself, to them in this life, and make i nally happy in the next. W and the like considerations, stored your tranquillity, then heinousness of your fault ac the method prescribed above.

In fine, when you approach ment of penance, which I w to be done often, call to mir sins, and declare them sincer spiritual Father, renewing for having committed them purpose of doing so no more

*e who are willing to em-
, or are still plunged in*

n the Devil is continually
struction of mankind, and
ays of working his ends.
efore, to let you see some
gems, we will consider dif-
of persons in different dis-
ome, overwhelmed with ini-
k not of breaking their
rs are willing to free them-
their thralldom, but do no-
ds it; others again think
in a good way, but by that
ery far from it; others, in
attaining a high degree of
nerous con-

drawn into sin.

WHEN the Devil has soul in sin, all his artifices ed to take off her thoughts thing capable of discovering horrible state in which she Not content with stifling tions from Heaven, and su wicked thoughts in their r deavours to plunge her, by her with dangerous opporti fresh crimes, either of the more enormous nature. E that deprived of the light she heaps sins on sins, and h self in iniquity.—Thus she the mire, and rushes from a

. . . suffer me not to remain at
 . in the shades of sin and death
 , and the like ejaculations, must
 en repeated, and if it can be done
 r have immediate recourse to he
 or for his advice against the as
 of the enemy. If this is not fea
 let her prostrate herself before a
 x. Let her invoke the Queen of
 n, and implore her compassion
 sistance. For she may be assur-
 t the victory entirely depends on
 g herself with great diligence, as
 ll see in the following chapter.

CHAPTER XXIX.

*ventions of the Devil to prevent
 tire Conversion*

that such an affair
be ended, such a business finished
before they can sufficiently extricate
selves, in order to follow a life
of holiness, and peaceably perform the
exercises of it.

This snare has and does daily
grieve many. But they may all
tribute its success to their own
negligence in an affair wherein
of God and their own salvation
only to be considered. Let
instead of saying to-morrow, to
cry out now, now. And what
row? How can I be sure of li
comes? Even were I sure of it
look like saving my soul if
my repentance? Would it
bring me to victory, if I expo

us : first, such desires and re
have not for their foundation
ence of ourselves and a confidence
ed ; the consequence of which
a soul puffed up with a secret pr
blind as to take that for solid
which is only so in appearance. T
dy for this evil, and the light
e for discovering it, must be c
l from Heaven, which suffers us
at our eyes being opened by w
perience, we may remove the cor
: we had in ourselves, placing i
Divine Grace, and exchange a
imperceptible pride, for an hum
nowledge of our own weakness
od resolutions will never be el
unless firm and sted

place before your eyes the difficulties which occur in the acquisition of virtues, than the virtues themselves; often of it, and prepare yourself accordingly. Know, moreover, that the greater courage you shew in conquering yourself or defeating your enemies, the fewer will the difficulties diminish, and the degrees entirely vanish.

The third reason is, the too great regard we have to our own private advantage, preferably to virtue and to the glory of God; this frequently happens when we are soothed with consolations in time of affliction. For finding ourselves deprived of all earthly comfort, we take our resolution of attaching ourselves to God and his service. That we may be preserved on this head, let us beware

without seeking any
earth, or even Heaven
, let us wish for no
Almighty may vouch-
s under the trial, and
ntly undergo whatever
afflict.

TER XXX.

*of several who think
the way to Perfection.*

being defeated in his
attack, will not fail of
third time. He endea-
us forget the vices and
tually labour under, and
jects of

meditation.

We amuse ourselves with
are ready to suffer the greatest torments,
even the pains of Purgatory, for the
of God.

The deceit lies in this, that our
sitive part, nothing affected with su
ings at a distance, boldly compare
self with those who actually bear
greatest pains with an unwearied
tience. To avoid so dangerous a s
we must resolve to fight, and act
engage those numerous enemies w
at hand. This will quickly di
whether our resolutions are cowa
courageous, imaginary or real : a
we shall advance to perfection
the road the saints have marked

to those enemies who ra

to give oursel



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e, and made a considerable pro-
herein. Let humility ever ac-
y us; let our weakness be al-
efore our eyes, and our confi-
laced in God alone; let us fre-
beseech him to strengthen us
the fight, and shield us from all
; to banish in particular from our
all presumption and confidence
own abilities. In this manner
aspire to the most sublime per-
; though we may possibly find
difficulty in surmounting some
; which God is pleased to leave
der to humble us, that we may
e the little merit already acquir-
our good works.

CHAPTER XXXI.

*tifices employed by the Devil, to
us forsake the path of Virtue.*

i fourth artifice, which, as I have
e Devil employs to impose on
ho are advancing in the way to
ion, is to put them upon ill-timed
i, though otherwise commendable,
and that desisting from such ex-
of virtue as are requisite, be

al patience, puts in his head
works he might perform if
persuades the sick man, that
would not fail to do great service
his neighbour and his own
the fiend has gained so far
him desirous of health, he
make him uneasy under the
ment, and the more earnest
the greater the solicitude.
does not stop here, but with
great impatience in his sickness
is represented as an obstacle to
chimerical designs the sick man
sionately affects as the more
to God.

This point being gained, the
signs are effaced by degrees

The means of preventing this illusion, to beware of forming any pious desires, incompatible with the state of suffering with which you are visited; incapable as you are of executing them, the only consequence will be anxiety and vexation. Be persuaded with great humility and resignation, that when God shall please to lift you up again, all these good desires, which you perform, very likely may prove ineffectual for want of courage to put them in execution.

At least, imagine that God, by a secret disposition of Providence, or in punishment of past offences, denies you satisfaction of performing such a good work, and chooses to behold you resigned to his will, and humbled under his all-powerful hand.

Behave in the same manner, when, either by the direction of your Ghostly Father, or for some other reason, you are obliged to refrain for a time from holy communion. Be not cast down with uneasiness, but renounce your own will and conform yourself to that of Heaven, saying—did not God, the Father of hearts, see in me some failure or ingratitude, I should not be thus

them with patience and a
pleasing thee, I may offer to thee
ever conformable to thy will; th
up thy habitation there, it ma
plenished with divine consolati
secured against the power of He
would ravish it from thee. O
tor and Redeemer, dispose of
thee seemeth good! May th
will be now and evermore my
and support! All I demand is,
soul being cleansed from eve
displeasing to thee, and ador
all virtues, may be in a condi
only to receive thee, but to com
whatever thou art pleased to ap

Those who carefully put in
what is here set down, may be

2; they may be assured
will prove a means of
way of salvation and
n the most acceptable
alone true devotion

over, that when you
s, lawful in themselves
aints used, to remove
any other troublesome
aware of being too ea-
for the success. En-
propose nothing to
ioly will of God. For
whether by these or
eans he designs to free
roubles? If you act
one will be the suffer-
ou may not be indul-
so passionately desire,
thing but impatience
you guard against it,
e will be sullied with
ons, and consequently
d less meritorious in

et artifice of self-love,
which on many occa-
ur failings, though in
derable and remarka-

enough.
e, who takes his
ould have it believed
tience springs from a justifiable
It is not according to him, properly im-
patience, but a commendable regret for
his faults, of which this sickness is the
punishment, or an uneasiness for the
trouble it occasions to those about him.
The ambitious man who laments his
obtaining such or such an employ-
ment behaves in the same manner. He
make you believe his repining is
be attributed to vanity, but to
commendable motives, which he
very well would have very little
ence on him on other occasions
so the sick man, who pretends
uneasiness on account of those
sooner well but he
what they

CHAPTER XXXII.

*Artifice of the Devil, to make
the practice of Virtue become
ons of Sin.*

Old Serpent takes opportunities
ing us even by the means of
self. He inspires us with esteem
placency for ourselves, and lifts
so that pitch that we cannot
he snares of vain glory. There-
t without ceasing, and fortify
with the knowledge of your
hingness; be ever mindful that
self you are nothing, know no-
in do nothing; that you are full
id misery, and deserve nothing
nal perdition. Let this impor-
h be always before your eyes—
a kind of intrenchment which
t never quit, and if any thoughts
y and presumption arise, repel
the most dangerous enemies
e vowed your destruction.
f you desire to attain a perfect
ge of yourself, take the follow-
od. As often as you look upon
or your actions, carefully dis-

fore you came into the world find that from all eternity you nothing, utterly incapable of least thing to deserve a being consider this life, which you through God's infinite mercy would you be without his support but a mere nothing? And you not return every instant to Omnipotence drew you from continually preserved by him

This, therefore, is unquenchable that what is properly your own not your esteem, and much less others. If considered in Grace, and the performance of works, still you have no reason to boast of yourself. For, without

... of devils.
considerations ought daily to
use your contempt of yourself, and
ude for so many obligations to the
goodness, instead of assuming to
elf the glory due to it.

remember that whatever sen-
you pass upon yourself, let it be
y conformable to truth, and that
glory does not creep in. For
you are more sensible of your
isery than a man blinded by self-
et you will be much more crimi-
d deserve a severer punishment
, if, with such a knowledge, you
rious of passing upon the world
int.

order therefore that this know- /
ay secure you against vain -

good works. Only be
occasions that your re
mility, and not the effi
a stubborn haughtiness,
appearance of a Christ
spises the discourse of
contemns their judgme

If any one should
and affection for you,
qualifications you may
from above, recollect y
ately, and on the princi
justice we have just
say in your heart with
Suffer me not, O Lord
thy glory, by attributing
is entirely owing to t
To thee be the

self in this manner, and give to God
it is God's. This will preserve your
it from vanity, and you will merit
ter grace every day than before.

the remembrance of any good per-
ed, occasions a vain complacency
yourself, stifle it instantly, by reflect-
that those good works came from
, not from you, and say with great
ility, as if speaking to them—I know
what gave birth to you in my heart,
ow any thing commendable could
ig from such an abyss of sin and
ription. God, not I, must have pro-
d you and brought you to perfec-

Him I ought to acknowledge as
author; it is Him I will and ought
thank; to Him I refer all the praise
njustly bestowed upon me.

onsider in the next place, that in
he pious works you may have per-
ied, so far from having exactly cor-
onded with the abundance of grace
light with which God then favoured
, that even many deficiencies ac-
panied them; a purity of intention,
oper fervour, a due diligence in the
ution was wanting. Thus, upon a
st scrutiny, instead of vain glory,
fusion must be the consequence,

blush at the difference. I
ceed to compare them with
of God performed, whose
one perpetual cross, abas
the infinite Dignity of his
only considering the gre
sufferings and the purity
undergoing them, you will
ed to avow you have neith
suffered any thing in com
Him.

In fine, if you lift up
Heaven, and there contem
jesty of God, to whom infi
are due, you will be convi
your good deeds ought ra
subject of fear than vanity.

When he had repeated the
Blessed art thou amongst w
unwilling to add what was in h
praise. Being pressed to finis
he had begun, he disappeared
the devout soul replenished with
lation, and more than ever convin
of the importance of humility, by
example He was pleased to give.
Learn moreover to humble yourself
your actions, as they are lively re-
tations of your own nothing. On
e grounded the several virtues.
God in the beginning created
t parents out of nothing, so He
es to build all spiritual edifices
confessed truth, that of our-
e are nothing. Consequen⁴¹
we humble

enlighten our souls and raise
to God ! O precious but un-
el ! which shineth through
our sins ! O Nothing, the cause
of which puts all things in

This is a subject I could talk
out ever finishing. Whoever
honour the Divine Majesty
himself, and wish the same
from others. •Humble you
every one—lay yourself at
the world, if you are willing
should be glorified in you &
him. In order to unite your-
selves all grandeur ; for he flies
those who extol themselves ;
takes the lowest place, and
descend from his throne to en-

le sentiments, be sure you freely return him due thanks. Thank those all who contribute to preserve you by their ill usage to you, or imagine you incapable of bearing patiently affront—thank, I say, all such, and nothing prevail on you to complain at them.

But if, notwithstanding all those considerations, through the malice of the Devil, a want of knowledge of self, or an evil propensity puts thoughts of vanity into your mind, and desires of placing yourself above others, humble yourself the more for this, as it is the little progress you have made, the great difficulty of overcoming troublesome suggestions, a fatal proof of a great innate pride. This contrivance will change the poison into an antidote, the evil into its proper remedy.

CHAPTER XXXIII.

Important instructions for such as desire to mortify their passions, and attain the virtues requisite for them.

ALTHOUGH I have been very copious in pointing out the method of subdu-

11. If you desire to attain
and an entire command
do not, for example, divide
cises of different virtues,
them to particular days,
in a perpetual vicissitude.
you ought to observe, is t
self to the rooting out the
minant passion, and which
upon you at present; labour
same time with great earnest
quire in an eminent degree
ry virtue. For being once
so essential a virtue, the re
tained with little difficulty
acts will be requisite for th
indeed the connexion of one
another is so firmly cemented

and taking breath,
lose both ground and courage.
I advise you to advance continually, I mean that you must never
be yourself arrived at the height of
perfection; that you never omit any
opportunity of exercising new acts of
virtue, and preserve a horror of sin even
to the highest degree.

In order to this you must acquit your-
self of every duty incumbent on you
with the greatest fervour and exactness,
on all occasions inure yourself to a
practice of every virtue. Em-
brace therefore with great affection
every opportunity of advancing towards
holiness and sanctity, especially such
as are attended with any difficulty: for
it is the port of that nature.

terior virtues must not
eagerly, but step by step
interior virtues, such as
a hatred of the world,
one's self, a sorrow for sin
patience, charity for others
they know no bounds, so
is necessary in their regu-
lation of them ought to be in
most eminent degree pos-

4. Let the scope of all
your endeavours be the de-
passion with which you
regarding such a victory as
best consequence to you
acceptable to God. Whether
or fast, whether employed
at home or abroad.

be much enfeebled—all their force
g drawn from the love of pleasures.
if you indulge yourself in one sen-
satisfaction, while you shun ano-
—if you make war only against one
, be assured that though the wounds
receive may not always be attend-
with the greatest danger, yet the
counter will be very sharp, and the
very doubtful. Have, there-
, continually before your eyes the
words of the Holy Scripture. He that
th his life shall lose it : And he that
th his life in this world, doth keep
everlasting life. John xii. 25. Bre-
n we are debtors, not to the flesh,
ve according to the flesh. For if you
according to the flesh, you shall

But if by the Spirit, you mortify
deeds of the flesh, you shall live,
1. viii. 12.

I shall conclude with advising
t is of infinite service, if not abso-
ly necessary, a general confession
the requisite dispositions, in order
ecure a perfect reconciliation with
, the source of all graces, the giver
ctories, and dispenser of crowns.

ALTHOUGH a true servant of Christ, who aspires to perfection, ought to set his spiritual advancement, prudence must restrain an inconsiderate fervour though every thing seems first, yet it is too apt to be entirely extinguished. When we observe, that besides what we have laid down with respect to exterior exercises, even interior are not acquired but by degrees it is we are to lay the foundation of solid and lasting piety, and then we may expect to make considerable progress.

any one particular, and constantly applying your thoughts that way, your memory will be exercised in it; your understanding, enlightened by the divine assistance, will discover new means and stronger motives for attaining it, and you will be carried on with greater ardour in the pursuit; all which cannot be expected when these three faculties are aided by different objects. Besides, acts requisite for forming a habit of a virtue, all tending to the same end, and mutually assisting each other, will be attended with much less difficulty, and the latter of them will make deeper impression on your heart, by the assistance of the pious dispositions the former have left.

*The most profitable me-
Virtues—in what we
apply ourselves to at
a time.*

TO what has been al-
subjoin, that in order
piety, great courage a-
be shaken, are absol-
where so many contradi-
culties are to be encoun-
a particular relish for vi-
necessary, which arises
reflecting how pleasing
how amiable in itself, he
man, and that in it all C-
tion begins and ends. It
moment to purpose.

especially that particular virtue which is the object of our immediate pursuit and of which we stand most in need. To this virtue must be referred all reflections drawn from the examples of the Saints, our meditations on the life and death of our Saviour, which will be of infinite service in this spiritual warfare. Let us inure ourselves in such manner to the practice of virtues, whether interior or exterior, that we may find the same ease and satisfaction in them as in following heretofore the bent of our corrupt nature; the acts most contrary to which as we said before, are the most conducive to the establishing habitual virtue in our soul.

Select sentences out of the holy Scripture, and pronounced with due attention, or revolved in the mind, are likewise of great efficacy. Consequently we ought to be provided with such as have any relation to the virtue in question, and employ them frequently in the day, particularly when pressed by the predominant opposite passion. Such as labour to attain mildness and patience may repeat these or the like passages: Bear patiently the wrath of God, which comes upon you in punishment of your

that ruleth his mind
thrower of cities. P
your patience you st
Souls. Luke xxi. 19.-
us run to the fight p
Heb. xii. 1.

These, or such like
also be used. O my G
be armed with patience
proof against the weapo
when shall I so love th
with joy, all the afflicti
pleased to appoint? O
shall I never begin to l
alone, perfectly resign
ings? O how happy she
the fiery trial of tribulat
a desire of being consu



SPIRITUAL COMBAT.


ies for their wings : the one, vision of the delight God tak
; us labouring in the pract
, the other a vehement des
ing in all virtue, on the sol
pleasing him.

CHAPTER XXXVI.

*the practice of Virtue req
continual application.*

all things which contribute
ing of Christian Virtues, the
present design, an earnest
ancing continually is of the
ment, since the least stop t
ck. The moment we cease
g acts of virtue, our inclina
lly prone to ease and pleasu
nces, raise in us disordered
which overthrow, or at least
n our virtuous habits. T
g of the loss of many
h such neglect, which we
nerited by a steady applicat
iritual advancement.

h is the difference of a journ
and that which tends to H
: *former* we may frequently



the reason is, the in-
which throw all possible
way to Heaven, grow we
er as we advance; and c
our good inclinations, th
acquire new strength.

Thus as we advance
difficulties which at first
tinually diminish, and a
with which God is plea
the bitterness of this life
proportion. So that going
from virtue to virtue, we
the mountain's top, the
fection, that happy state
soul begins to practice vi
without disgust, but with
pleasure: because

CHAPTER XXXVII.

that since we must exercise ourselves in Virtue without ceasing, all opportunities of practising it ought to be embraced.

WE have already shewn, that in the way to perfection, we must continually advance without making the least stop or catch, therefore, over yourself, that no opportunity of acquiring any virtue be ever neglected. Be careful never to avoid, as many do, what is contrary to the vitiated affections of nature, since it is by struggling with them that we attain the most heroic virtues.

Would you (to continue the same example) attain the virtue of patience—ever avoid the persons, the business, and even the thoughts from whence you have experienced much impatience; but rather accustom yourself to converse with those who are most disagreeable to you. Be always willing to undergo every thing that is irksome. There is no other method of acquiring habitual patience.

If any employment gives you uneasiness

... your courage not
fully accepting of it, but in
whatever vexation arises
tisfaction may be found.
Otherwise you will never
fer, or enjoy that true peace
divested of all passions,
with every virtue, find in it.

The same is to be said of
which are very irksome.
no advantage in being free
from them, because the un-
create, will inure you to
vexatious incidents. Be as-
fore, whoever teaches you
method, shews you indeed
the trouble you dread, but
attain the virtue you really

The truth is -

by shunning every occasion of
le and vexation. Such behaviour
d will remove the immediate occa-
of impatience, but will leave you
than ever exposed to its assaults,
ant of habitual patience.

hat has been here alleged does not
d the vice of impurity, which, as
e observed, can only be subdued by

CHAPTER XXXVIII.

*all opportunities of engaging the
my in the acquisition of the several
tues, particularly those attended
th the greatest difficulty, ought to
embraced with joy.*

E must not content ourselves with
voiding opportunities of acquiring
e, we must seek them, embrace
with great alacrity when found,
ake the most delight in such as are
ded with the greatest mortification,
being the most advantageous : no-
; will appear difficult to us, with the
tance of Heaven, if we imprint deep
ar hearts the following considera-

The first is, that such operations are proper, not to say necessary for acquiring virtue. Consequently often as we beg of God any virtue, at the same time we ask the means which he appoints for obtaining it. Otherwise our prayer is frivolous and contradictory to itself, would be tempting God, who bestows patience but through tribulation, nor humility but through ignorance.

The same is to be said of the trials God is pleased to send us, which we ought to cherish in as they are severe; because the way we use with ourselves, is of great efficacy towards forming habitual virtues in our souls.

Let us, therefore, be ever on guard to mortify our own will, but in a look too curious, or a vain great freedom. For though things are gained in matters of importance more honourable, yet those, where trifles are concerned, are more frequent.

• The second consideration, we have already touched upon, is that things happen by God's appointment.

we may advantage ourselves by n. Indeed, properly speaking, many gs, such as the sins of men, cannot said to happen by his appointment, he abhors iniquity; nevertheless, in e sense it is true, since he permits n when he has it in his power to vent them. But as for afflictions, ther they befall us through our own ur enemies' fault, yet they certainly appointed by him, however displeas- the immediate cause may be. He ects that we will bear them with pa- ice, either because they are the means ur sanctification, or for other reasons nown to us.

f, therefore, we are convinced, that omply exactly with his holy will, we st receive without murmuring those s which the malice of others or sins draw upon us, how much in wrong must all those be, who, to en their own impatience, assert that l as he is infinitely just, can never any stress on what comes from a bad se. It is evident their only aim is void uneasiness, and to persuade the ld they are in the right to reject the sses God is pleased to send. But is not all; if the thing were indis-

sion of exerting our patience.
for the following reasons.

The first is, because our in-
is much better curbed by th
we receive from others, than
luntary mortification we choo
selves. The second is, that i
on such occasions with pa
conform to what God require
tribute to his glory, because
our will by his, in a matter
goodness and power are equ
cuous, and from so vile a t
itself, we gather the excell
virtue and sanctity.

Know then, that God no
us resolved to attain solid
he sends us trials of the se

CHAPTER XXXIX.

*How we may exercise the same Virtue
on different occasions.*

IN one of the preceding chapters it was said, that the applying ourselves for a time to one particular virtue, is preferable to the embracing the practice of too many at once, and that the particular virtue we have pitched upon must be cultivated on all occasions. We shall set down the manner of doing this with great facility.

It may happen on the same day, perhaps within the same hour, that you are severely reprimanded for some action in itself commendable, that you are spoken of, or refused in a harsh manner, some small favour; that you are unjustly suspected, or employed in a disagreeable affair; that your dinner is spoiled, or some illness seizes you, or your affairs are overwhelmed with far greater evils, of which this wretched life is fertile; in such a combination of circumstances, doubtless there is room for the exercise of several virtues, but, according to the foregoing rule, you will

to bear with great courage and
whatever evils may befall you
humility, in all your sufferings
remember, that they are far short
of your sins deserve. If it be obedience
sign yourself to the will of God
justly punishes you. Even for his sake
him, and since it is his pleasure
yourself not only to rational
but also to those who, though void
of life, are the instruments of
justice. If it be poverty, be patient
under your afflictions, though
of the comforts and conveniences
of the world. If it be charity, exert yourself
in all good acts of the love of God
and neighbour, remembering that
others try your patience, that

as in sickness or other trouble, whether of body or mind.

CHAPTER XL.

What time ought to be employed in acquiring each Virtue. The marks of the progress we make, &c.

IT is impossible to prescribe in general any determinate space of time to be employed in acquiring each virtue, as it depends on our different states and dispositions, the progress we make in a devout life, and the direction of our spiritual guide. But this is certain, that if the diligence and alacrity we have prescribed, be not wanting, in a few weeks we shall be far advanced.

A sure mark of considerable progress, is perseverance in exercises of piety, in spite of all disgust, vexations, dryness, and the want of all sensible consolation. Another no less evident mark, is when our corrupt inclinations, subdued and kept under by reason, are no longer capable of interrupting us in the practice of virtue. For as those decay, virtue gains strength, and takes deeper root in our souls. Wherefore when we feel no

But you are not to imagine that you are arrived to a great degree, or that your passions are subdued, because for a long many trials you have not resistance: for know, that our enemy, and our own corruptions disguise themselves for thus through a secret path that for virtue, which is vice. Moreover, if you have a degree of perfection, to you, whatever you may have therto, you will find your distance from it. Persevere in your usual exercises, but just begun, never suffer fervour to relent.

...in VII
nus, although a soul is ignorant &
progress she makes, yet she must
bandon her exercises of devotion, si
he will certainly know it when the
mighty shall please, for her greater go
o manifest it to her.

CHAPTER XLI.

*That we must not be too solicitous to
freed from those Evils we bear w
patience: In what manner our Desir
are to be regulated.*

WHEN you are in affliction, of wha
er kind it be, and bear it with du
ience, hearken not to the tempte
the suggestions of self-love

God would have rewarded you
ness to suffer for years.

Take this therefore for a gen
to desire nothing but in conform
the will of God ; to direct
wishes thither, as the only scope
they ought to tend ; thus the
ever equitable and holy ; and
happens, you will remain un
in the enjoyment of a perfect
lity. For, as all things here ar
ed by Providence, if your will
ly conformable to it, every
fall out agreeably to your de
cause nothing can happen but
to your will.

What is here advanced do
card our own sins, or those

For these are the crosses with which God favours those he loves best.

If you should endeavour to mitigate your pain, and employ the ordinary means for that end without success, you must resolve to bear patiently the evil you cannot remedy. You are even obliged to have recourse to such means as are commendable in themselves and appointed by God for such ends ; but then let this be your motive for employing them, because he has so ordained, not out of any attachment to yourself, or too eager a desire of being freed from your afflictions.

CHAPTER XLII.

How to defend ourselves against the artifices of the Devil, when he suggests indiscreet Devotions.

WHEN the Devil, that subtle serpent, perceives we go courageously on towards Heaven, that all our desires tend to God alone, and that we are proof against his ordinary delusions, he transforms himself into an Angel of light ; he urges us to attain perfection, hurrying us on *blindly* and without the least re-

some shameful false step, or
indiscreet and precipitate fervor

For example: he puts us to
tising our bodies with excessive
disciplines, and the like more.
His design is, that out of a
having performed wonders,
prey to vanity, as is frequent
in the weaker sex; or, that be-
rited with such penitential
exceed our strength, we be in-
capable of performing any exer-
cise; or, that unable any longer
undergo such severe austerities,
grow out of conceit with austeri-
ty, and at last, being tired with
the practice of virtue, return with greater
inclination than ever to the vanities of the world.



might doubtless have been prevented, had they considered, that in all such mortifications, however commendable in themselves, or productive of excellent fruit, where there is strength of body, and humility of mind proportionable; in all such mortifications, I say, as we observed before, moderation must be observed, and a strict regard had to our several abilities. For every one is not capable of practising the austerities of the saints, and yet every one may imitate them in many things:—They may form ardent and efficacious desires of sharing in all the glorious crowns gained by the faithful soldiers of Jesus Christ in their spiritual combats; they may imitate the saints in their contempt of the world and themselves, in their love of silence and retirement; in their humility and charity to all men; in their patiently suffering the greatest injuries, and returning good for evil to their worst enemies; in their care to avoid even the smallest faults; which are things infinitely more meritorious in the sight of God, than all the corporeal severities we can possibly inflict on ourselves.

It must likewise be observed, that at

pable of performing any-
this, because I am willing to be
do not give into that gross
many who make an idol of the
These are ever in dread of
least out of order, and their wh
and conversation runs on the
avoiding sickness. Extremel
point of eating; instead of st
ing, they often ruin their sto
the use of delicious viands;
would make the world believe
no other view, than to prese
selves for God's greater glory

Thus do they veil their s
but the truth is, their design
two irreconcilable enemies, th
the spirit; which can only
their health



stitutions, which are not all equally fitted for the same exercises.—And this is to be understood not only of exterior mortifications, but even of those practices which depend entirely upon the mind ; as we have shewn in treating of the manner of attaining by degrees the most sublime virtues.

CHAPTER XLIII.

That our corrupt Nature, prompted by the suggestions of the Devil, is apt to judge rashly of our Neighbour. In what manner this evil is to be remedied.

THE good opinion we have of ourselves, occasions another great disorder; that is rash judgment, which we not only encourage in our own breast, but endeavour to infuse into others. This vice, as it springs from, so is it nourished by pride ; and as in proportion we give way to it, we become more conceited of ourselves, and more exposed to the Devil's delusions. For by degrees we arrogate to ourselves as much as we detract from others, foolishly imagining ourselves exempt from the sins for which we so readily condemn our neighbours.

yond the truth. It is not to
ed what pains he takes to
serve the most trivial fa
neighbour, when he cannot
us any thing of moment.

Since therefore he is so
intent on our destruction,
less vigilant in discovering
ing his designs. When he
us other persons' sins, we
all such thoughts, and if he
endeavouring to draw us in
ment, we are to conceive as
of such malicious insinuation
recollect that we are not to
judge others, or if we were
does equity guide us, blind
with prejudice and passion



inclination to judge and condemn
others. Besides, in applying ourselves
to the discovery of our own failings, we
easily free the eye of our mind
from a certain malignity which is the
cause of rash judgments. For who-
without just grounds condemns his
neighbour, has too much reason to sus-
pect himself guilty of the same crime,
and vicious men are always prone to
look at others like themselves. When
therefore we find ourselves inclined to
condemn others, let us interiorly blame
ourselves with this just reproof. Blind
presumptuous wretch, how darest
thou thus rashly examine into thy neigh-
bour's actions, thou who hast the same,
perhaps greater sins to answer for?
By turning these weapons against
ourselves, we may, instead of injuring
neighbour, remedy our own failings.
But if the fault be really and publicly
known, let charity suggest some excuse;
we believe there are some hidden
causes, for the preservation of which,
God was pleased to permit it; let us
trust that this failing, in which God suf-
fers him to remain for a time, may bring
him to a true sense of himself; and that
being despised by others, he may learn

heaven, and contemplate
judgments of God ; let us
many, after being buried in
crimes, have become great
others from the highest pit
tion have fallen into the lo
sin and iniquity.

These reflections will c
ry considerate person, tha
ought to begin at home, a
finds himself disposed to t
bly of his neighbour, it is
inspirations of the Holy G
as his rash judgments, hi
contempt of others, owe th
own malice and the sugg
Devil. If, therefore, we
selves too attentive to t

CHAPTER XLIV.

Of Prayer.

IF a diffidence of ourselves, a confidence in God, and a right application of the faculties of our souls, are weapons without which we can never succeed in the spiritual combat, as has been shown above; prayer, which remains to be created of, is still far more necessary, since by it are obtained, not only those virtues, but every thing requisite for our salvation. This is the channel through which all Grace flows from above; by this is the Almighty compelled to assist us from his throne, and destroy by our hands, weak as they are, the fiercest of our foes. In order to employ it with success, the following method must be observed.

1. We must sincerely desire to serve God with fervour, and in the manner most agreeable to him. This desire will be kindled in our breasts, if we consider three things attentively. The first, that God infinitely deserves our homage and service by reason of the excellence of his sovereign being, his

good.

his endless

The second is, that God
and during thirty-three years
for our salvation; that he condescended
to dress our horrible wounds
own hands, and healed them
pouring into them oil and wine
applying his own precious
immaculate body, torn and
with cruel whips, thorns and
third is, how much it concerns
serve his law and discharge
since through that, and
can expect to triumph
to become masters of our
children of God.

2. We must have a
firm confidence that God
assistance necessary and will

his gifts to those whom he so
tly presses to demand them, and
m he has promised his holy spi-
we sue for it with faith and per-
nce ?

Our motive for prayer must be the
will, not our own ; applying our-
to this great duty because God
nds it, and desiring to be heard
ther than what is agreeable to
thus our intention will be to con-
ntirely our will to his, and not to
the Divine will subservient to our
The reason for this is the pervers-
our own will, tainted as it is with
ve, which frequently knows not
t would be at ; whereas the will
d, essentially just and holy, can
be mistaken. Consequently it
to be the rule of every other will,
not to follow it is to go astray.
be solicitous that all our demands
eeable to God ; and if there is the
loubt whether they are so or not,
entire submission to the Divine
ence ever accompany them. But
things we ask are certainly pleas-
him, such as grace, virtue, &c.
beg them with a view of pleasing
rving his Divine Majesty, rather

before and after prayer, in order to make ourselves worthy of the favour we ask. For prayer and interior mortification must be inseparable ; since he that be-
comes acquainted with any particular virtue without striving to put it in practice, only tempts God.

5. Before we ask any thing, we ought to return most humble thanks to God for all the benefits he has graciously bestowed upon us. We may say : Lord, who after creating me, hast mercifully paid the price of my redemption, and delivered me from the fury of my enemies times without number, come to my assistance, and, forgetting all my ingratitude, bestow on me this favour now ask. But if at the very time we seek to attain some one particular grace, we are tempted to

being solely due to the goodness, the merits of our Saviour's life and passion, and the promise he has graciously to hear us, we ought to conclude our prayers with one of these sentences. I beseech

Lord, through thy infinite merit grant my petition. Through the intercession of thy Son, bestow this favour on me, O my God, of thy grace, and hear my prayers. Some may also have recourse to the intercession of the blessed Virgin and saints. For they can prevail much with God, who is pleased thus to honour them in proportion to the honour they enjoyed during their abode on earth.

We must persist in this exercise, for a certain God cannot refuse to the humble perseverance in prayer. The importunity of the widow, in the Gospel, prevailed with the wicked Judge; can our prayers fail of success with God, who is infinitely good? And though he should not immediately grant what we ask, though he should not even to hear us, we must not therefore lose our confidence in his goodness, nor desist from praying. He possesses both an immense

we think ourselves slight
ought to be our hatred
ourselves, but with this
the consideration of o
leads us to contemplat
cy, and far from lessenin
in him, we must increas
ing, that the steadier w
midst of so much caus
the greater will be our r

In fine, let us never
God; let us equally bl
his goodness, his chari
grants or refuses our peti
happens, let us be undist
ed and resigned to his P
things.

•

We ask for them expressly, when we pray in our hearts : O my God, grant me thy favour for the honour of thy holy name : or, Lord, I am firmly convinced that it is thy will, and for thy greater honour, that I ask this blessing ; accomplish, therefore, now thy Divine will in me. When hard pressed by the attacks of our enemies, we may say : haste, O Lord, to my assistance, lest I fall a prey to my enemies ; or, my God, my refuge and my strength, help me speedily, lest I perish. If the temptation continues, we must likewise continue the same prayer, courageously resisting the fiend.—When the fury of the combat is passed, let us address ourselves to the Almighty, begging him to consider on one side the strength of the enemy, and on the other our weakness, saying, behold here, O my God, thy creature, the work of thy hands ; behold man redeemed with thy precious blood. See the Devil endeavouring to carry him from thee, and utterly destroy him. It is to thee I fly for succour, in thee I place all my confidence, because I know thou art infinitely good and infinitely powerful. Have pity on a blind wretch, though wilfully so, who without

we lay before him our necessities, without making any particular request. Placing ourselves therefore in his presence, and acknowledging that we are unable to avoid evil, yet inflamed with a desire of serving him, we must fix our eyes on him, waiting for his assistance with confidence and humility.—The confession of our weakness, this desire of serving him, this act of faith thus performed is a silent prayer, which will obtain of heaven what we wish. The more we carry the greater force, as the confession is the more sincere, the more ardent, and the faith the more lively. There is another prayer of this sort, but more

occasions : for experience will convince us, that as nothing is more easy, so nothing is more excellent and efficacious.

CHAPTER XLVI.

Of Meditation.

WHEN a long time is to be employed in prayer, as half an hour, an hour, or even more, it is advisable to form a meditation on some part of our Saviour's life or passion, and apply the reflections naturally arising from thence, to that particular virtue we are endeavouring to attain.

If you stand in need of patience, contemplate the mystery of your Saviour scourged at the pillar. Think 1st. How the soldiers, being ordered to bring him to the place appointed, dragged him thither with loud cries and bitter scoffs. 2d. How being stripped of his garments, he was exposed to the piercing cold. 3d. How his innocent hands were bound tight to the pillar. 4th. How his body was torn with whips, till the blood flowed in streams to the ground. 5th. How the strokes being often repeated on the

interiorly, in the most lively
the inexpressible anguish you
Master endured all over
From thence pass to the crucified
blessed soul endured, and endeavor
to conceive the patience and
with which he suffered, even
undergo even more for his
glory, and your good.

After this behold him covered
in blood, and be assured, that
nothing more earnestly than
to bear your affliction with patience
that he implores his heavenly
assistance for enabling you to
resignation, not only this crucifixion
for others for the future. Strengthen
repeated acts, the resolution



ence, through the merits and intercession of this beloved Son in whom he is well pleased.

CHAPTER XLVII.

Another method of Prayer by way of Meditation.

HERE is another method of prayer meditation, as follows. After having considered with great attention the sufferings of your Saviour, and his cheerfulness in suffering, you may proceed to other considerations of equal moment.

The first is, the contemplation of his infinite merits—the other, of that satisfaction and glory which the eternal Father received from his obedience, even unto death, even the death of the cross.

You must represent these two considerations to the Divine Majesty, as two powerful means of obtaining the grace you ask. This method is applicable not only to all the mysteries of our Saviour's passion, but to every act, whether interior or exterior, he formed in each mys-

BESIDES the methods of already mentioned, there is one which is addressed particularly to the blessed Virgin. First, represent yourself the eternal Father, Christ our Lord, and lastly the blessed Mother.

With regard to the eternal Father you are to consider two things. The first is, that singular affection from all eternity to this blessed Virgin, even before he had taken flesh out of nothing. The second is, the eminent sanctity he was pleased to bestow on her, and all the virtues he practised during her whole life.

Concerning the first you



ufficient strength against your ene-
especially those who press hard-
pon you. Then contemplate the
s and heroic actions of this incom-
le Virgin; make an offering of
all, or of each one singly to God,
ig a merit of them towards obtain-
the divine goodness whatever your
sities may require.

er this address yourself to Jesus,
eg of him to be mindful of that
le mother, who for nine months
d him in her womb, and from the
instant of his birth paid him the
profound adoration, in acknow-
ent of his being at once God and
her Creator and Son; who with
compassion saw him poorly ac-
odated in a stable, nourished him
er pure milk, kissed and embrac-
ñ a thousand times with maternal
ess, and through his whole life, and
at his death, suffered for him be-
expression. Lay all this so strong-
ore him, that he may be compelled,
were, by such powerful motives, to
your prayers.

stly, apply to the blessed Virgin
lf, say, that Providence destined
om all eternity to be the Mother

what so many learned men
ed, and what has been confirmed
many miraculous events, that
ever called upon her with a live
without experiencing her ass
In fine, represent to her the st
of her Son for your salvation, &
may obtain of him the grace ne
for making a right use of it to th
er glory of that amiable Saviou

CHAPTER XLIX.

*Some considerations to induce
to confide in the assistance
Blessed Virgin.*

WHOEVER is desirous to



nited force, no more than fire, whose
mth is retained after removing from

If so, what shall we say of the cha-
and compassion of the blessed Vir-
who for nine months bore, and still
ies in her heart the only Son of God,
increated charity which knows no
nds. If as often as we approach a
at fire, we are affected by its heat,
s it not follow, and have we not
at reason to believe, that whoever
roaches Mary, that mother of mer-
, that heart ever burning with the
at ardent charity, must be the more
cted the oftener he addresses himself
er, and the greater his reliance and
nility is ?

. No created being ever bore such
ent love to Jesus Christ, nor shewed
perfect a submission to his will, as
blessed mother. If, therefore, this
ine Saviour, who gave himself a sa-
ice for us wretched sinners—if, I
, this Saviour has appointed his own
ther to be mother to us all, our ad-
ate and intercessor to him, she can-
but comply with his appointment,
l will never refuse us her assistance.
t us not hesitate to implore her pity ;
us have recourse to her with great

ing an in-
and ever proportion-
confidence placed in her.

CHAPTER L.

*A method of Meditation and
through the intercession of
and Angels.*

IN order to obtain the pr
the Saints and Angels, the t
methods may be employed.

The first is to address y
eternal Father, and lay b
Divine hymns of the He
the labours, the persecut
ments, undergone by the
for the love of him
of their

salvation, but particularly to be
l of you in the hour of death.
mes revolve in your mind the
dinary graces they received from
mighty, and rejoice as if they had
estowed on yourself. Nay, your
y be greater for his having ra-
estowed such favours on them
a yourself, because such was his
will; for which you ought to
ad praise his holy name.
that this exercise may be attend-
h less difficulty, and performed
reater regularity, it will be pro-
assign the several days of the
to the different orders of the
. On Sunday, beg the interces-
the nine Choirs of Angels; on
y, invoke St. John Baptist; on
y, the Patriarchs and Prophets;
lnesday, the Apostles; on Thurs-
e Martyrs; on Friday, the Bi-
nd Confessors; on Saturday, the
and other Saints. But let no
ss without imploring the assist-
our blessed Lady, the Queen of
nts, without invoking your Angel
n, the glorious archangel St.
el, or any other Saint, to whom
re any particular devotion.

him, ask with great humility
ceived into his protection. I
are the instances related of
wonderful assistance afford
who have called upon him i
cessities, whether spiritual or
and chiefly when they hav
need of light from Heaven,
visible director in their pra
if God shews so much reg
Saints, on account of their
ed and served him here, wh
ation and deference will h
fest for the person he honou
ly on earth, as to be subj
obey as a Father?

CHAPTER I.

ing on the sufferings of our Lord and Saviour, regarding only the asking for that we stand in need of, we are now to proceed to the forming from thence various affecting sentiments. If, therefore, for example, you have chose for the subject of your meditation the crucifixion of the Man-God, among other circumstances of that mystery, you may dwell on these which follow.

Consider 1st. That Jesus being arrived on Mount Calvary, the executioners rudely stripped him, tearing off the skin with the clothes, to which his wounds and congealed blood had now closely cemented it. 2d. That taking off his crown of thorns, and setting it on again in derision, his sacred head was pierced in fresh places. 3d. That he was fastened to the cross with large nails drove by heavy hammers. 4th. That his hands not reaching to the places designed for them, they were stretched so violently, that all his bones were disjoined and might easily be counted, Psalm xxi. 18. 5th. That being elevated on the cross, the whole weight of his body rested on the nails, which tore the wounds of his hands and feet wider, and gave him *most exquisite pain.*

endeavour to attain
lime knowledge of your Savio
nite goodness, who, for your sa
descended to suffer so much.
more you advance in the know
his love for you, the greater wil
love and affection for him. Be
convinced of his exceeding gre
ty, you will naturally concei
cere sorrow for having so ofte
heinously offended him, wh
himself a sacrifice for your off

From thence proceed to fo
hope, from the consideration
great God had no other desi
cross than to extirpate sin
world, to free you from the
the Devil, to expiate your cri
his father, an



our grief will be turned into joy—is joy will increase by reflecting on the joy which the holy Trinity, the Holy Virgin, the church militant and triumphant receive from the accomplishment of the great work of the redemption of mankind.

If you would conceive a lively sorrow for your sins, let your meditation tend rather than to convince you, that if Christ suffered so much, it was to save you with a wholesome hatred of self and your disorderly passions, especially of that which occasions your greatest failings, and consequently is so offensive to all-mighty God.

If you would excite sentiments of adoration, you need only consider, that it can be so surprising as to see the Creator of the Universe, the Fountain of Life, butchered by his own creatures; to see the Supreme majesty of God here annihilated, justice condemned, purity itself defiled and lost under the object of the Eternal Father's love become the hatred of sinners; light visible overwhelmed by the power of darkness, uncreated glory and beauty buried under ignominy and shame.

moved with the former, y
be pierced with grief at t
latter. The soul of Chr
Divinity at that instant a
does now in Heaven:
much God deserved to be h
as it infinitely loved him
earnestly desired that all
should love him with al
Seeing him therefore so
noured throughout the w
berless abominable crimes
whelmed with a grief and
love and desire, that the
ty should be loved and
men. As the greatness o
desire was beyond imagin



rem from him. He knew that no
ould commit a mortal sin, without
ying that sanctifying grace which
spiritual bond of union between
nd the just. And this separation
cause greater anguish to the soul
us, than the dislocation of his
was to his body. For the soul
altogether spiritual and of a na-
ar more perfect than the body, of
quence must be more exquisitely
le of pain. But doubtless the
grievous affliction our blessed Sa-
underwent, was, the view of the
f the damned, who being incapable
enting, must be banished from him
eternity.

he contemplation of so many suf-
s moves you to compassion for
dying Jesus, go on, and you will
that he suffered excessively, not
from the sins you have actually
itted, but even on account of those
ave not committed, since the last
of his precious blood was poured
oth to wash away the former and
ve you from the latter. Trust
ou can never want motives for ta-
part in the sufferings of Jesus cra-

Know, moreover, that there ne-

sitely than those who
under them. For as I
has a perfect comprehen-
sion, we are liable to suffer
in body or mind, even to
head-ache, he must be
moved with great com-

But who can express
the sight of his bless-
ing? She shared in
outrages with which he
tended, and this with
and from the same mo-
her sufferings were in
his, yet were they be-
This redoubled all the
and pierced his heart.
Hence it was that a c



est compassion and gratitude we can possibly shew towards him who has suffered so much for us, is to be truly sorry for our past offences, and this purely for the love of him ; to detest sin beyond all things, because displeasing to him ; to wage continual war against our evil inclinations, as his greatest enemies ; that thus divesting ourselves of the old man, and putting on the new, we may adorn our souls with virtue, in which alone their beauty consists.

CHAPTER LII.

Of the fruits arising from Meditations on the Cross, and the imitation of the virtues of Christ crucified.

GREAT are the advantages which may be reaped from meditating on the cross. The first is, not only a detestation of past sins, but a firm resolution to fight against our disorderly appetites, which crucified our Saviour, and are not yet extinguished in us. The second, the obtaining of Jesus crucified, the forgiveness of sins committed, and the grace of a wholesome hatred of ourselves, so as never to offend him more,

bits, however trivial they may be.
The fourth is, to exert ourselves in imitating the virtues of this divine Saviour who died not only to expiate our sins but to set us the example of sanctity and perfection.

The following method of meditation will be highly serviceable. In the position that you desire to improve, patience, among other virtues of our Saviour, in bearing the cross, if it befall you, weigh well these four points. 1st. What the soul of Jesus did for God. 2nd. What the soul of Jesus did for the soul of Jesus. 3d. What the soul of Jesus did for itself and the world. 4th. What Jesus did for us, and what we ought to do for Jesus.



ted, I say, in a state, wherein, the least diminution of its glory and splendour, it debases so far as to suffer all sorts of injuries from vile ungrateful man; and honored its sovereign Majesty; giving millions of thanks, and accepting of nothing for its service.

Behold on the other hand what I find in regard of the soul of Jesus; that his will was, that this one so dear to him, should, for the sake of us, be buffeted, spit upon, blasphemed, torn with whips, crowned with thorns, and nailed to a cross. See with delight he beholds him loaded with sorrows and overwhelmed with affliction deserving an end.

Contemplate after this the soul of Jesus, and observe, that knowing the Father God took in seeing it suffer, love it bears the Divinity, either ignorant of his immense perfections, or infinite favours received, it submitted itself to his will in all things with the greatest alacrity. Who can doubt its ardent affection for crosses? He sought even new ways of suffering, and in this, it abandoned itself its innocent body, to the mercy of men and the powers of Hell.

ungovernable will, which
least constraint in com-
mine. See the horrible p-
with no other view but to
lesson of patience. Let
thee, by all these sufferin-
with resignation this cross
sent, and all those I shall
hereafter. Give up thy
calumny, thy body to thy
persecutors as I shall com-
trial, however vile and
may be. O that thou didst
delight thy patience and
forgive me! But how canst
rejoice of it, when thou beholdest
wounds I have received,
thou art the price of my

al those wounds I have received
ough thy impatience, more cruel to
than the pangs I suffer ?

5th. Consider who it is that speaks
us to you, and you will find that it is
us Christ, the King of Glory, true
d and true Man. Consider the
atness of his torments and humilia-
ns, beyond what the worst of crimi-
ls deserve. Be astonished to behold
n in the midst of these agonies, not
ly fixed and resolute, but even re-
nished with joy, as if the day of his
ssion was a day of triumph. Think,
it as a few drops of water sprinkled
on a furnace, only add a fresh fierce-
ss to it ; so his torments, which to his
arity appeared light, served but to in-
ease his joy and desire of suffering
ll greater.

Moreover, reflect that all he did and
ffered, was neither through constraint
r interest, but from a motive of the
ost pure love, as he has declared, and
order to teach you how to practise
tience. Endeavour, therefore, to at-
in a perfect knowledge of what he de-
ands of you, and the delight he takes
seeing you put in practice this vir-
e ; then form an ardent desire of car-

to him.

Represent to yourself
and ignominies of his pa-
nished at the constancy
at your own weakness;
own sufferings, when co-
as merely imaginary, and
that your patience is no
dow of his. Dread not
an unwillingness to su-
viour, and if such a tho-
itself, reject it as a
Hell.

Consider Jesus on t
vout book, which you
without ceasing, to learn
the most heroic virtu-
book which may be true



lating a crucified God. But remember, that such as spend whole hours wailing the passion of our Lord, admiring his patience, yet on the occasion betray as great an impatience of suffering as if they had never been on the cross; such, I say, are raw soldiers, who in their tents achieve nothing but conquests, but on the first appearance of the enemy, fly off fully run away. What is there more despicable than after considering, praising, and extolling the virtues of our Redeemer, in an instant to neglect or forget them all, when an opportunity offers of putting them in practice?

CHAPTER LIII.

Of the Eucharist.

UNTIL now I have endeavoured, as you have observed, to furnish you with several sorts of spiritual weapons, and to show you the method of employing them; it remains to lay before you the succour you may draw from the holy Eucharist, for subduing the enemies of your perfection and salvation. As this august sacrament sur-

Christ, and by the grace he
for us with his precious
this contains Jesus Christ
body, his blood, his soul.
Those are bestowed upon
that we may with them suc-
ceed through Jesus Christ
given us that we may fight
with him : because, by eating
and drinking his blood,
he is in us. But, by eating
his body and drinking his blood
in different ways, in reality eating
spiritually every hour, be-
fitable and holy ; the latter
practised as often as possible
as often as shall be
dient

ce it comes, that several particulars to be observed at three different s, viz. before communion, at communion, and after communion.

Before communion, whatever the motive, we must never fail of cleansing souls by the sacrament of penance, purified with the guilt of mortal sin. For this we are to offer ourselves with sincerity to Jesus Christ, and consecrate our souls with all their faculties to his service, since in this sacrament he gives on us himself entire, his body, blood, soul and divinity, accompanied with the immense treasure of his infinite merits. And as all we can present to him is nothing in comparison with what he gives us, we must wish to be possessed of all the merits which the created beings of the universe could ever offer, that the present might deserve the reward of an infinite Majesty.

For our design be to obtain some victory over our spiritual enemies, let us, for the days before communion, meditate with the ardent desire our blessed Saviour of entering into our breasts by this sacrament that he may be united to us, assist us in subduing our disordered

The one is, the unsp
which the wisdom inc
dwelling among us, c
light, Prov. viii. 3. T
infinite hatred he bea
both as it is an insupe
that intimate union he
with us, and as it is de
as in it lies, of the c
For as God is sovereig
light, a beauty withou
necessarily abhor sin,
lice, all darkness, all
tion. So great is his ab
he has done in both
Testaments, all that h
his life and passion, a
the destruction of it



that he may entirely exterminate
er his and our enemies from
, we ought to conceive and show
ardent impatience for his recep-
The hopes of his arrival will raise
irage, and inspire us to declare
ew against the predominant pas-
e struggle with, forming as many
possible of the contrary virtue;
s particularly on the evening and
g before communion.

en we are on the point of receiv-
body of our Lord, let us for a
t take a review of all the faults we
ommitted since our last communi-
l in order to conceive a true sor-
us reflect that we committed them
little remorse as if God had not
on a cross for us : this must cover
confusion, and strike a terror for
basely preferred a trifling com-
with our own will, to the obedi-
e to so gracious a Master. But
ve consider, that notwithstanding
gratitude and infidelity, this God
charity still condescends to be-
mself upon us, to invite us to
him—let us then approach him
great confidence, opening our
that he may enter and take pos-

a profound recollec
Lord with great humi
our hearts—Thou se
soul, my wretched pi
Thou seest how this
over me, and that of
resist it. It is thou r
tles, and, if I have
combat, 'tis from thee
hope for victory. The
selves to the Eternal I
to him this beloved S
upon, and dwelling
offer him in thanks for
received, and in order
his assistance a comp
ourselves. In fine, le
lution of fighting cou

CHAPTER LV.

manner of preparing for Communion, in order to excite ourselves to the love of God.

Let our motive for communion be a desire of increasing the love of God in us. We must call to mind the love which God bears to us. The preparation consists in considering with great attention, this sovereign Lord, whose power and majesty are without bounds, was so satisfied with creating us according to his own image and likeness, nor with sending his only Son to expiate our sins by a laborious life of upwards of thirty years, and a death on the cross no less shameful than ignominious; but also has left to us in this sacrament, to be our strength and support in all our necessities. Recognize well the greatness and singularity of this love in the following manner: First. As to its duration, we shall find that it is eternal, and never had a beginning. For as God is from all eternity, so long hath he loved man, even to bestowing his Son upon him in this incomprehensible manner. Say, there-

body and blood of his on food and nourishment.

2d. Our strongest passions are circumscribed by limits which they cannot love alone which God has no bounds. To fulfil his Son, equal to himself in perfections. Thus is the love, and his love to infinite, and beyond the created understandings.

3d. In thus loving us under the least constraint influenced by the excess naturally tending to heap

4th. We have not perfect action, or acquired

other view but our advantage.
I thought let each one say in his
Who could have imagined, O
that a God infinitely great, should
affections on so vile and abject
creature as myself? What could I
sign, O King of Glory? What could
I expect from dust and ashes?
That charity in which thou art
engaged, that fire which at once enlightens
and inflames me, convinces me
that thou hadst but that one design, and
evidently that thy love is void of
self-interest; thy design in giving
thyself entire to me in this sacrament,
to transform me into thee, that I may
be in thee, and thou in me; and that by
this intimate union I become one

standing may be no longer
by any other principle than
the desire of pleasing him.

Then reflecting, that
in grace we are utterly incapable
of being properly disposed for receiving
the Eucharist, let us lay open
our hearts to obtain it, employing short but
earnest supplications, like the following.
O Heavenly food ! when shall I be
nourished by thee, and be happily
consumed in the fire of divine love ?
O divine charity ! O living
God, shall I live only in thee,
and be for thee alone ? O Heaven
of my life ! O life of eternity,
when shall I see the day,
and be united with all this world af-



re in it, but that of loving and pleasing thee. Then will I lay it open, and thou wilt please to enter it; and to fail, I will, if necessary, employ an affectionate violence. Thither thou come, O my only treasure, nothing shall prevent thy presence producing its desired effects. Such the tender and affectionate sentiments which ought to be formed, especially on the evening and morning communion.

When the time draws near, we are to consider attentively who we are going to receive. No less than the Son of the living God; the august Majesty, before whom the Heavens, and the powers of the Heavens shake for fear; the Saint of Saints, the Mirror without spot, Pure himself, before whom every thing is vile; it is this God humbled, who, though the dread arbiter of life and death, was pleased for man's salvation to become like a worm of the earth, the scorn of a mob, to be rejected with contempt, mocked, trampled upon, defiled with spittle, and fastened to a cross by a wicked party of worldlings. On the other side, consider, that of yourself *you are nothing*; that your sins have

received, you have barbarously
your Redeemer, have even
upon his blood, shed for you as
of your redemption.

But still your ingratitude
overcome his unchangeable
Still he calls upon you to approach
banquet, and, so far from excluding
he threatens you with death
sent yourself. This merciful
arms are ever open to receive
though you appear to him as
lame, blind, a demoniac, and
still worse, full of sin and in
he flies not from you, he seeks
sion; all he demands of you
conceive a sincere sorrow for
shamefully offended him. 2

Being thus animated by reflecting on the love he bears penitent sinners, approach the holy table with a fear tempered by hope and love, saying—I am not worthy to receive thee, after so many heinous offences, and without making sufficient satisfaction to thy justice. No, my God, I am not worthy to receive thee, sullied as I am with an attachment to creatures, and have not as yet begun to love and serve thee with my whole strength. Ah! my God, forget not thy wonted goodness; be mindful of thy promise; make me worthy through love and faith to receive thee.

After communion be profoundly recollected, and shutting out every thing else from thy heart, entertain thy Saviour with these or the like expressions: O sovereign Lord of Heaven! what can have brought thee thus low, to visit a poor, wretched, blind creature? His answer will be, Love. To which you must reply—O eternal Love! what is it thou askest of me? Nothing but Love, he will answer—I would have no other fire in thy breast but that of charity. That fire will extinguish the impure flames of thy passions, and inflame thy heart, and make it a victim of sweet

fond of liberty and the world. Know then, that have thee do, is, to have thou mayest love me all thy heart in order to which was opened on thy reception. Thou knowest and seest nevertheless, the measure I have made through an excess of love myself entire to thee, I return—be mine and I Seek nothing but me; thou else; look upon and listen that I may be the sole thoughts and desires—the only act in and through my immense greatness about thee

When bathed in his own blood, covered with wounds, he offered a holocaust to his Father for the redemption. For the same may be offered the sacrifice of thanksgiving wherever it is celebrated throughout the Christian world.


CHAPTER LVI.

Of Spiritual Communion.

ALTHOUGH a real communion is oftenest restrained to once a week, yet if you are at liberty, as was the case of the apostles, you are free to communicate in spirit as often as you desire; and nothing but your own negligence can prevent your receiving the full benefit.

no reflection on the
sins, declare to him y
for them. Then beg
most profound respect
that he will condescend
heart, and replenish it
as a remedy against
the violence of its
time you mortify any
or perform some act o
opportunity of preparing
the Son of God, who
mands it of you; then
self to him, beg with
blessing of his presence
cian of your soul, as
tector to take and keep
your heart against all o

cation and each act of virtue you
e, tend to prepare you for receiv-
spirit your amiable Redeemer.
ne morning when you awake, me-
on the great advantages accruing
a holy communion, in which the
strieves lost virtues, recovers her
purity, is rendered worthy to
e of the merits of the cross; and
ns an action highly pleasing to
ternal Father, who desires that
one should enjoy this divine
ment. From hence endeavour to
in your soul an ardent desire of
ing him in compliance with his
and with this disposition say—
since I am not allowed to receive
his day, sacramentally, let thy
ess and all-mighty power so order
t, cleansed from the stain of sin,
ealed of all my wounds, I may
e to receive thee in spirit, now,
ay and hour, to the end, that be-
engthened with new grace, I may
eously resist my enemies, espe-
that failing, against which, for the
thee, I now wage war.



SINCE all the good
perform, comes from
tains to him, we are bound
return continual thank
action done, for every
over ourselves; in fine
whether general or par
from his all bounteous
order to acquit oursel
manner of this duty, let
what end he has thus b
ings upon us. This is
what manner he expect
ledgments should be made

As his principal desire
does for us, is to advance
and draw us to his service
first make this reflection

at thou shouldest have the least regard for the most abject of all thy creatures? What an excess of bounty, to apportion thy favours on so wretched a sinner as myself! May thy holy name be ever blessed! In fine, as nothing more is required in return for so many signal benefits, but that he love and reverence his benefactor, let him conceive the highest sentiments of gratitude and affection for so good a God, and the most earnest desires of a strict compliance with his holy will in all things. For a conclusion, he may make an endeavour offering of himself to God in the following manner.

CHAPTER LVIII.

' the offering we are to make of ourselves to God.

TWO things are to be observed, if we desire to render this oblation pleasing to God. The one is, to join it with the offerings which the Son of God made whilst on earth; the other is, to engage our hearts from all affection to creatures.

As to the first, it must be observed

offerings with his, t
union they may be
sight of the Almighty

With regard to the
careful to break off
creatures, before we
this sacrifice of oursel
ly, if we perceive we
in the least impure
have recourse to God
to break asunder ou
thing may prevent o
his. This is of very
For if he who is a s
pretends to give him
he not present that w
gaged to another? T
Almighty Hence it

lation to God, though our hearts entirely weaned from the world when it must be done with a series of creating a thorough aversion and this being obtained, we may at the least obstacle devote ourselves to his service. Let, therefore, offerings be pure and unspotted; our own wills be consulted. Let us regard the good things of this world, let us even overlook those of heaven, and have nothing in view but the will of God; let us adore his Providence, and implicitly submit to his appointments; let us sacrifice every affection of our souls to him, forgetting all created beings, let us behold, O my God and my Creator offering I make of all that I submit my will entirely to thine; regard me as thou pleasest as to death, here and hereafter, in time and eternity.

Let us say this sincerely from our hearts—if we are truly thus affected, the first affliction that happens plainly demonstrate, we may depend on acquiring in a short time great merits, of infinitely greater value than all this world can afford;

such a practice afford
enemies? For if by the
sacrifice we unite ourselves
with God, that we are
to be reciprocally ours,
he has power to hurt us?

But, to enter into
when we offer up our
patience, or other good
first call to mind the holy
Son of God, and, placid
dence in their merit,]
to the Eternal Father.]
to offer to this Father
sufferings of his Son, in
our sins, it may be pe
following manner:

We must call to mind

...to reconcile
 Behold, said he, how I co
 hy decrees, in satisfying thy
 r the sins of such and such :
 y grant them pardon, and rec
 into the number of thy elect.
 ry one ought to join his pray
 hose of Jesus Christ, and conj
 ernal Father to have mercy
 hrough the merits of his So
 and passion. This may be do
 ime we meditate on the life
 of our Lord, not only in passi
 e mystery to another, but al
 various circumstances of ea
 ; and this whether our praye
 d up for ourselves or for other

CHAPTER I

SPIRITUAL COMBAT.

ects will discover. For if
ent follows, we have reason
a Devil or our corrupt nature
bottom of it; especially if t
satisfaction is found in it, to
an attachment to it is indulged,
er opinion of one's self entertain
its account. When therefore you
t abounds with joy and spiritual
er from whence it proceeds; but b
eedingly careful to lay no stres
on it, or cherish any better opinion
yourself; on the contrary, be ever mind
l of your own nothingness, hate your
self the more, and break off all attach
ment to created objects, even spiritual
ones, seeking God alone, and desir
to please only him. This conduct will
change the very nature of the consol
tion you experience, and though i
should at first arise from a bad princ
ple, it will become an effect of grace.
Spiritual dryness proceeds from th
causes we have just now mentione
1st. From the Devil, who sets all e
gines at work to make us negligent,
lead us out of the way of perfection,
plunge us afresh into the vanities of
world. 2nd. From the corruption
our nature, ever inclining us to ex

from every thing which is
tends not to God ; or else
us that we have nothing but
give from God to give us a
h for the gifts of Heaven—
s still more to himself, by
to renounce every thing
piritual consolations, lest a
ndness for them should di-
ctions, which are due to him
ecause he delights in seeing
ourageously, and make a
his holy graces.

efore, you find yourself
ith a spiritual distaste and
mine whether it be owing
of yours, and amend it in-
so much with a view of re-
sweetness which is chanc

fully the bitter cup you presents to you.

And if, besides this, makes you almost insensible things, you likewise partake of labouring under heavenly darkness, and inclining upon any thing; not discouraged, let nothing from the cross of Christ man consolation, vain it is.

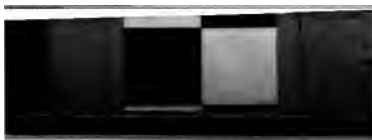
Be careful moreover this affliction to any physician, to whom it is declared, not with a view to cure, but in order to live it with a perfect peace.



But if your mind be so disquieted as be incapable of praying and meditating as formerly, yet you must persist in these exercises with as little anxiety as possible, and supply the defects of the mind by the affection of the will; employ vocal prayer, and speak sometimes to yourself, sometimes to your Saviour. Such a practice of devotion will have surprising effects, and afford you great consolation in your troubles. On such occasions say to yourself—O my soul, why art thou thus dejected, and why dost thou give me so much uneasiness? Trust thy confidence in God, for I will praise his praises, because he is my Saviour and my God. Why art thou separated from me, O Lord? Why dost thou condemn me when I stand most in need of thy assistance? Abandon me not for ever! Psalm xlii. 51. Call to mind the pious sentiments with which God inspired Sarah, the wife of Toby, in her affliction, and say with her in the same spirit, not only in mind but in word—My God, all who serve thee, know that if they are visited with trials of affliction in this life, they will be rewarded; if oppressed with affliction, they shall be delivered; if punished by

thy justice, they hope in thee.
For thou delightest not in
perish—Thou sendest a calm
storms, and joy after mourning
of Israel, be thy name for ever.
Toby iii. 21.

Represent to yourself yourself
in the garden and on Mount Calvary
done by him whose beloved
Son he was; carry the cross
and say from the bottom of your
—Not my will but thine be done.
by joining patience with prayer
acquire true devotion by the
sacrifice you make of yourself.
For, as I have said before, true
consists in a ready and resolute
follow Christ loaded with his cross
wherever he is pleased to lead
loving God, because worthy of
and in quitting the sweetness
for God's sake. And if numbers
who profess nothing would bring



and unjustly complain of the false does them, in giving opportunity the exercise of their patience; contrary they would exert themselves in serving him with greater fidelity ever, being persuaded that he does every thing for the greater advancement of his own glory and our own.

There is another dangerous illusion, which women especially are often exposed to, who detest vice, and are assiduously avoiding the occasions of sin: but an unclean spirit molests them with foul and abominable thoughts, or he excites in their imagination false visions, they are dejected, and fall under the apprehension that God has forsaken them. They cannot believe that the Holy Ghost will dwell in a soul filled with impure thoughts. They abandon themselves to affliction and a kind of despair; so that half-ruined by the temptation, they begin to think of desisting from their exercise of devotion, and returning to the world; blind as they are, they see not the goodness in permitting them to be tempted, in order to prevent their falling into any negligence, and to force

which they ought to thank
ing the Divine mercy.

On such an occasion
weigh well the perversity of
our corrupted nature. Our
best knows what is for us,
would make us sensible of
selves we tend to not fall
if not supported by his grace.
Continually fall into the gr
After this we must exercise
due confidence in his
ing persuaded, that he is
pleased to open our eyes
we are in, he designs to
and unite us by prayer
himself. This deserves
ful acknowledgments.



CHAPTER LX.

the examination of Conscience.

examining your conscience, three are to be regarded. 1st. The committed that day. 2nd. The sins of those faults. 3d. Your disposition to begin anew in amending your and acquiring the contrary virtues. With regard to the faults committed that day, you are to recollect have directed to be done, Chapter where you will find all that is to be formed after falling into sin. As occasions of sin, you must resolve to avoid them with the greatest caution and circumspection. Lastly, as to the amendment of these faults, and the acquisition of the requisite virtues, you fortify your will by a firm confidence in God, by prayer and frequent desires of breaking off all ill, and acquiring such as are commendable.

if you find that you have gained victory over yourself, or performed some good action, be upon your guard, beware of vain glory. I would

good works, whatever hands of the Divine mercy nothing but doing your ever fervour for the future of giving God most humbly the assistance you have him that day; acknowledge good comes from him; a similar return thanks for his ed you from numberless visible and invisible; for good thoughts he bestows occasions offered of practice for a thousand other benefits discover.

CHAPTER I

ations, whose duration is the same
our lives, never failing to shoot up
spread in our hearts, like rank
in a fertile soil. It is in vain to
of putting an end to this war, it
end but at our deaths, and who-
ceaseth to fight, must give up his
y or life. Alas! how should he
being overcome, when attacked
emies devoted to his utter destruc-
and whose malice increases the
this friendship is sought? Never-
is, be not daunted with their
gth and number, for in this sort of
no one is conquered but he that
nders; neither have your enemies
ater power than your leader, for
e honour you engage, is pleased to
them. Be assured he never will
you to fall into their hands; he
be your champion, he who is infi-
superior to them all, will crown
with conquest, provided that fight-
his battles, you place your confi-
e, not in your own strength, but in
all-mighty power and sovereign
ness.
t if he seems slow in succouring
if he permits you to be exposed to
er, yet be not discouraged; let

turn out to your advantage; let your resolution be seen; never desert for your sake did not itself, and by dying world; fight courage standard, and quit not there is one enemy spare but one, if but neglected, it will ever be an arrow fixed in your will encumber you it consequently retard y

CHAPTER

In what manner we



ler, therefore, not to perish at that
re without resource, endeavour to
yourself to the combat, while God
you opportunities; for he that
valiantly during life, will gain the
y in his last moments, through his
omed conquests in the fiercest
ts.

ides, think frequently on death,
at will much diminish the terror
when at hand; your mind will be
at liberty, and better prepared for
ombat. Worldlings banish this
it as troublesome and unseasona-
st it should destroy the pleasures
fe affords; and being unwilling to
ain so vexatious a reflection, as
hich tells them they must one day
with all they now hold so dear.
their affections are more strongly
d to this world every day. And
e it comes, that the leaving this
nd all that is dear to them, is a
e the more insupportable, the
they have enjoyed such delights.
; in order to be prepared for that
le passage from time to eternity,
se yourself sometimes all alone,
istance to be had, and the agonies
th pressing upon you; consider

ty is at hand ; for it is al
sary to know that lesson
to be performed but one
parable fault be committe
nity of misery be the col

CHAPTER I

*Of four kinds of tempt
the hour of death : An
against Faith, and the
sisting them.*

THE enemies of our
rally assault us at the
with four kinds of dan
tions. 1st. With doub

dispute with him ; let it suffice to say to him, with a holy indignation—*Be-gone, Satan, father of lies—I will not hear thee ; my belief is no other than that of the holy Roman Catholic Church.*

Be likewise on your guard against any thoughts which may offer themselves as conducing to strengthen your faith ; reject them as suggestions of the Devil, who seeks to disturb you, by insensibly engaging you in a dispute. But if you cannot free yourself from such thoughts, and your head is full of them, still be resolute, listen not to his arguments, not even to those passages of Scripture he may possibly allege. For however clear and direct they may seem, yet he will certainly quote them wrong, maim or misapply them.

If, therefore, the fiend should ask you what the Church believes, make no reply ; but as you know his design is to surprise you, and wrangle on some ambiguous word, content yourself with making one general act of faith ; or, if you are desirous to mortify him still more, answer, that the Church believes the truth ; if he presses to know what is the truth, tell him it is what the Church believes. Take especial care

that your heart be inseparable from the cross, and say to the Son of God—O my Creator and Redeemer! come immediately to my assistance, and depart from me, lest I wander from the truth thou hast taught me; and since thou hast favoured me with being a member of thy church, grant I may die such thy greater glory.

CHAPTER LXIV.

Of temptations to Despair, and how they are to be resisted.

THE second temptation which the enemy throws in our way, is a vain terror which he endeavours to strike in us, and make us despair at the sight of our past sins. If you perceive yourself in any danger of this kind, take it as a general rule, that the remembrance of former crimes proceeds from the Divine grace, and is salutary, if it tends to form in you sentiments of humility, compunction, and confidence in God's mercy. But know, likewise, that this is certainly suggested by the Devil often as it creates vexation and despondency; leaving you spiritless and danc-

er confidence than ever in
s mercy of our Lord : this
r defeat the Devil's strata-
ns his own weapons against
es greater glory to God. It
ought to be truly contrite
offended such sovereign
s often as you call to mind
iniquities ; but you ought at
e to ask pardon with a firm
in your Saviour's merits.
it seems as if God said in
you are not of the number
still you must not cease to
, saying with great humility
u hast too much reason to
and punish my sins to all
nt still I have greater rea-

dispose, - - -
however that be, I will hope i
though thou shouldst condemn i
very instant.

CHAPTER LXV.

Of temptation to Vain Glo

THE third kind of temptation
glory. Dread nothing so much
the least way to an opinion of
and your good works. Take r
but in our Lord, and acknowle
all is due to the merits of his
death. To the utmost verge of
upon yourself only with hatred
tempt: let your humility incre
and never cease givin

y, that all your endeavours would
 , unless God, in whom is all your
 rowns them with success. Follow
 vice, and rest secure that your
 s cannot hurt you.

CHAPTER LXVI.

*rious Illusions employed by the
 evil at the hour of our death.*

the enemy of our salvation, who
 ceases to persecute us, should,
 the appearance of an angel of
 endeavour to deceive you with il-
 , imaginary or even real visions,
 remain firm in the knowledge of
 lf, and say boldly to him—
 t, wretched Fiend—return to thy
 bodes from whence thou camest;
 am too great a sinner to deserve
 ; I seek nothing but the mercy
 Jesus, the prayers of the Blessed
 , St. Joseph, and the other Saints.
 if it appears almost evidently that
 ings are from God, be sure you
 t too easily give them credit; be
 raid of rejecting them; such re-
 e, founded as it is on a sense of
 wn wretchedness, must be highly

gives his grace to the
deprive them of it, wh
themselves before him.

Such are the weapons
ally employs against us
our last moments draw n
this, he attacks each or
where he knows they a
resist. He studies our i
through them draws us i
fore, before the hour of
approaches, let us take
war on our prevailing p
may with less difficulty
quer them in the time,
us the last of all time.
against them, till they
stroyed. 3 Kings xv.

THE
PEACE OF THE SOUL,
AND THE
HAPPINESS OF THE HEART,
WHICH DIES TO ITSELF
- IN ORDER TO LIVE TO GOD.

CHAPTER I.

' the nature of Man's Heart, and the manner of governing it.

GOD created the heart of man to no other end than to love him, and be beloved by him again. The excellence of this end of the creation ought to convince us that it is the most noble and best excellent work of his all-mighty hand.

On the government of this alone, depends our spiritual life and death. The art of governing it must needs be very easy, since its true character is to act through love, and to do nothing by force.

and whither they te

Whether they at
heart, the source of
the understanding,
human vain glory.

You will discover
which influences y
works, through a m
all you do for God s
ter doing your very l
ed of having done s

But you may conc
tions proceed from
moved by worldly n
good works, instead
and humble sentime
behind them but the
vain glory, puffing :

For we may be assured, -
lition, prayers will be very
said, till the soul be freed
business.

at this may be effected by a
tion of mildness, which is the
of remedying this disorder
ing her former tranquillity.

CHAPTER II.

*ful the soul ought to be in ac-
ing Perfect Tranquillity.*

mild, peaceable, and especially
attention to all the motions of
will easily produce wonderfu
shall not only pray and

and their powers be disposed
our command over our
increase, and we shall possess
souls that precious repose
happiness on this side the
consists.

If it should happen that
be too strong to be as
weight of affliction too
borne, let us have recourse
let us pray, and this
Jesus prayed three times
to teach us that prayer is
solace of every afflicted

Let us pray continually
all quiet within our hearts
submissive to that of God
soul restored to its former

any other consider
rere, our souls will soon ab
squiet and anxiety; we shal
and the difficulty of recove
es, will convince us, that all
oceed from acting on all o
a compliance with our own
nour; and which likewise, w
attends us, fills us with
tion; and when disappoint
s overwhelmed with uneasine
and vexation.

CHAPTER III.

*s peaceable habitation must
built by degrees.*

SH from

clouds
molest you, you would
your to disperse the clouds
appease the storms, and
once more smile on all you

As a house cannot be
so is not this acquisition
treasure to be made in an

But the perfection of
depends essentially on two
one is, that the hand of
prepares his habitation
other, that humility be
of the building.

CHAPTER

*That to attain this peace
—slinguish all humi*

holy ambition, which
be known, regarded,
favoured by God alone.

A soul learns there to
with God, and to be so
led by his presence, that
suffer every thing for
promote his glory.

But that suffering blots
out an affliction supported
never is a treasure laid up
and that to suffer with
ought to be the only ambi-
which seeks the glory of

ought, that to love our-
v one's own will, to obey
petites, and to destroy
the same thing

reality is a ravenous worm.

But the devout soul will be deceived by its fruits. When she is in trouble and anxiety diminished, her comfort diminished; when she no longer has peace and tranquillity, and she had attained with much labour, is vanished in an instant.

We may sometimes fall but this serves only to increase our anxiety, which assists us to watch more strictly over ourselves for the future.

Perhaps God permits us to fall in order to root out some secret self-love hides from us.

The soul may sometimes

in the sight of God, we shall find him in our own breasts, and know by experience that his will appoints every thing for our greater good.

CHAPTER V.

the soul ought to keep herself in solitude and disengaged, that God's will may operate in her.

we are sensible how great a value ought to set upon our souls, a temple designed for the habitation of God ; we take care that nothing of this kind intrude itself there, placing our trust in the Lord, and waiting with a confidence his coming ; he will not only enter if he finds it alone and disengaged ; alone, having no desire but for his presence ; alone, loving only him. We are, alone, void of all other will but of Heaven.

Let us do nothing to please ourselves, we may merit the presence of him which surpasses the comprehension of all created beings.

Let us follow exactly the steps of our Lord ; let us not, without his advice,



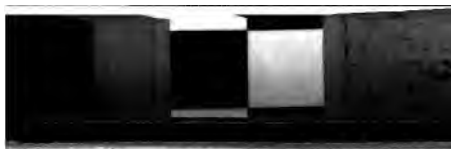
pleases.

Whoever acts of his c
would do better to remain
tentive to what the Divi
shall perform in him.

We must not suffer our v
tain any engagement, but
free.

And since we ought no
cording to our desires, le
suaded not to desire any
we do, let it be in such a
in case of disappointment,
as undisturbed as if we had
thing.

Our desires are our chai
tangled with them is to be
to have none, or not to b



enjoy its God! Let us not only run thither, but beg the wings of the dove, that we may fly to it, and find a holy repose; let us not stop by the way, let us not lose time in frivolous discourse with any one; let us leave the dead to bury their dead, we fly to the land of the living, and have nothing to do with death.

CHAPTER VI.

That Prudence must guide our love of our Neighbour, that it may not disturb the peace of our Souls.

GOD dwells not in a soul which he does not inflame with a love of himself, and charity for others; Christ said, he came to set the world on fire.

The love of God must have no bounds, but charity for our neighbour must have its limits. We cannot love God too much, but we may exceed in the love of others—for if it be not duly regulated, it may prove our ruin—we may destroy ourselves in seeking to save others. Let us, therefore, love our neighbour in such a manner as not to hurt our own souls; this is best secured when we do nothing



with the sole view of setting them a good example, as models for their imitation, lest in endeavouring to save them, we throw ourselves away ; let us perform our actions with great simplicity and sanctity, and with the sole view of pleasing God, humbling ourselves and acknowledging, that as our good works contribute so little to our own advantage, they can be of little service to others. It is not required of us to be so zealous for the salvation of others, as to destroy the peace of our own souls.

We may have that ardent thirst for their illumination, when God shall please to give it us ; but we must wait for it from his hand, and not vainly imagine it is to be acquired by our solicitude and indiscreet zeal. Let us secure to our souls the peace and repose of a holy solitude ; such is the will of God in order to bind and attach us to himself : let us remain recollected within ourselves, till the Master of the vineyard hires us ; God will clothe us with himself, when he finds us stripped and divested of all earthly solicitude : he will be mindful of us, when we have entirely forgot ourselves ; peace will reign in our breasts, and his divine love will put u



tion without disquiet, will give motion and temperance to our motions, thus we shall perform every thing in the holy repose of that peace of love in which even silence is eloquent; and to hold ourselves free, and susceptible of God's operations, is to do every thing. For it is his divine goodness that must work in us and with us, without requiring any more of us, than a great humility to present him a mirror void of every desire but this one, that his holy will be accomplished in us in the most perfect manner possible.

CHAPTER VII.

our souls must be divested entirely of their own will, in order to be presented to God.

COME to me all ye that labour and are oppressed, if ye would rest from your toil; and all ye that thirst, if ye would be refreshed. Such are the words which Christ in two places in the Scripture; he follows this Divine summons, but without violence or precipitation, in gentleness and mildness, referring ourselves with great respect and confidence to the

let us think of nothing but one
which he may be desired,
glorified, entirely resigned a
ent to what he shall appoint.

We must not use violence
heart, lest if it should prove
it be rendered incapable of the
pose we are commanded to a

But let us accustom it by
contemplate nothing else
goodness, love, and benefits
exercises towards his creature
nourish itself with that delig
na, which a frequency of su
tions will shower down upon
with unspeakable sweetness.

Let us not strive to shed
excite sentiments of devotio

the source from whence they spring, and receive them as dew from Heaven, with all humility, reverence and gratitude.

Let us not presume to know, to have nor to desire any thing: the beginning and end, the corner stone and key of the spiritual building, is not to depend in the least on ourselves, on what we know, what we desire, or what we possess; but remaining in a state of perfect self-denial like Magdalen at the feet of Jesus, without busying ourselves like Martha.

When you seek God by the light of your understanding, to repose in him, must be done without comparing him with any thing, without bounds or limits; for he is beyond all comparison, he is everywhere without division, and contains all things in himself.

Conceive an immensity without limits; a whole which cannot be comprehended; a Power which has made all things still supports all things, and then say to your soul, behold thy God.

Contemplate and admire him without ceasing. He is every where, he is in your soul, in her he places his delight as he has declared; and although he stands not in need of her, he is pleased to make her worthy of himself.

But in searching after these divine truths by your understanding, let it be the resting place of the mild peaceable affections of your will.

You are neither to neglect nor to overdo your devotions, tying yourself down to many prayers, so much reading or meditation ; but let your heart be at liberty to stop where it finds a resting place, and always ready to enjoy its Lord, whenever he pleases to communicate himself to you, without being in any concern for not having finished what you had begun ; and do the rest without scruple, taking no thought on this subject ; because the end of your devotion being to enjoy God, that is accomplished, the means are of no farther signification for the present.


God leads us by that way which he has chosen, and if we oblige ourselves to such or such particular exercises which we fancy, and thus lay imaginary obligations on ourselves, we expect to find God when we are in reality fleeing from him ; we pretend to please him without conforming to his will, and put ourselves out of a condition of being disposed of according to his pleasure.

If you desire to advance in this way with success, and attain the end to which



it leads, seek and desire God alone wherever you find him, there stop, go no farther; whilst he is pleased to remain with you, enjoy in his company the repose of Saints; and when his Divine Majesty pleases to retire, then you may by pursuing your devotions, endeavour to find him again, earnestly desiring to succeed; which when done, you are to abandon every thing, that you may the more perfectly enjoy him.

This advice is of the greatest importance, and well deserves our attention in practising it; for we see many churchmen, who waste themselves with the fatigues of their employments, without reaping any advantage or repose for themselves; because they imagine they have done nothing, if they leave their task unfinished, wherein they place perfection; they act like journeymen, bound to obey the dictates of their own will, but never attain true interior peace, the dwelling of the Lord and sanctuary of Jesus Christ.



*of the Blessed Sacra
are to offer ourselves*

OUR faith and love
holy Eucharist must
crease, growing stro
and become naturalize

Let us approach it
pared to undergo all a
tions, weakness, and
for his holy sake.

We must not ask hi
self into us, but that w
ed into him.

Let us not entertain
ous speeches; admirati
to engage our souls, an
their functions when he



SPIRITUAL COMBAT. 251

ove all let us be constant and
ual in our devotions, and continu-
practise those means which will
contribute to purify and adorn our
with a peaceable and mild simpli-


ile these methods are pursued,
ace of perseverance will never be
ng to us.

soul which has once tasted this spi-
repose, can never return to the
of a worldly life ; it is impossible
ould ever bear the torment of it.

CHAPTER IX.

*the soul ought not to seek either
epose or pleasure but in God.*

SOUL which relishes nothing this
affords, but its persecutions and
ces ; which neither loves nor de-
any thing it can bestow, nor
s all it can inflict ; which flies the
r as a deadly poison, and covets
tter as the greatest delight ; such
l, I say, may expect all consolations
om God, provided her whole con-
e is in him, without presuming the
on her own strength. The cou-



ality was very defective
own will, which was the
shameful fall ; so true
neither propose nor execute
unless supported by
power of God.

Let us preserve ourselves
free from all desires, and
impede her operations.
all she does or thinks, and
concern of what she has
on, except in the present
give her the least disturbance.

Nevertheless, every
himself to his temporal
prudent and commendable
suitable to what his state
such business rightly



h, incapable of doing any thing
myself.

this freedom of mind, disengaged
n, and depending altogether on
consists the very essence of per-
n.

s impossible to conceive how ten-
e divine goodness is of those who
us entirely devoted to it.

is pleased with their showing a
lence without reserve; it delights
ightening them, in resolving their
ilties, in raising them when fallen,
orgiving their offences as often as
are truly penitent; for God is still
riest for ever, and though he has

to St. Peter and his successors
ower of loosing and binding, he
ot divested himself of the same;
t if these cannot have recourse to
confessors as often as they desire,
divine Majesty receives them to
ercy, pardoning their sins when-
hey approach him with due confi-
, a perfect sorrow, and an entire

Such are the fruits of this holy
agement.

*obstacles and repug
attaining this Inter*

GOD is often pleas
interior serenity, thi
soul, this peace and
heart, to be disturbed.
the clouds and emoti
our self-love and natu

But as his goodness
greater good, he will
the refreshing shower
consolation on this dry
not only lay the dust,
fruits and flowers wor
his Divine Majesty.

These interruptions
lity, occasioned by the

e redeemed by thy precious blood ;
ose of me as entirely thine, made
thee alone, and permit me only to
e in thee. Thrice happy soul, who
offers itself to God in time of af-
fliction !

And though perhaps you cannot im-
mediately bend your will to an entire
dedication to God, you must not be
discouraged ; it is your cross which he
commands you to take up and follow.

Did not he carry one, to shew
how you ought to behave ? Contem-
plate the combat he underwent in the
Garden of Gethsemane ; when he struggled with his hu-
man nature, whose weakness made him
sweat blood—Father, if it be possible let me
drink of this cup ; and his soul ri-
sing above the weakness of the body,
immediately subjoined, with a most pro-
found humility—Let not my will but
thy be done.

Perhaps the weakness of nature may
prevent you avoid all trouble or affliction,
when it happens, you may shew
dislike, and wish it at a distance.

But notwithstanding, be sure you
persevere in prayer and acts of humili-
tation, till you find no other desire nor in-
clination, but that the will of God be
accomplished in you.

upon or consider the same
but pursue your own way
nothing but how to avoid
hurt your conscience ; the
of belonging entirely to God
glect and pass by every thing

CHAPTER X

*Of the artifices employed to
disturb the peace of our souls
we may defeat them.*

THE enemy of mankind
chiefly to withdraw us from
humility and Christian simplicity
To effect this he inclines
some a little on ourselves

gains possession of our
play the tyrant, and in-
duce into our souls.

it suffice to watch, we
; for it is said, watch
ace of mind is a treasure
be secured, unless thus

suffer our minds to be af-
fected on any account what-
umbl and peaceable soul
hing with great facility;
obstacles vanish; her con-
and she perseveres in it:
which suffers herself to be
erforms few good actions,
y imperfect ones, is soon
ually suffers, but her suf-

the least diligent of
ness.

The Tempter of p
magnifies their failings
to persuade that they
with their duties; that
are imperfect, their co
their prayers deficient
various scruples he ke
petual alarms, seekin
from their exercises, a
regard, or had entire
than all which nothi
false: for the advant
distractions, spiritual
like are very numero
soul comprehends an
what God expects of



es, yet she persists in it with courage, and patience prays sufficiently for her, and will prevail more with God, than many prayers said with the greatest sensible devotion. The same saint adds, that the interior darkness with which devotion is surrounded, shines bright with the presence of God, that nothing we can sooner draw him to us, and even compels him to bestow new graces upon us.

Never quit, therefore, any work of piety, how little relish soever you may possibly find in it, unless you would comply with what the Devil desires; I learn from the following chapter, of great advantages which may be reaped through an humble perseverance in the works of piety, when attended with the most irksome spiritual barrenness.

CHAPTER XII.

That our Souls must not be afflicted at Internal Temptations.

THE fruits which spring from spiritual barrenness, and even from faults committed in our devotions, are certainly very great; but it is only through

hours.

Alas ! how mistaken
ing ourselves forsaken
God Almighty, from the
of his Divine love, and
ger punishes us when v
voured by his goodness
that the uneasiness w
such interior barrennes
from a desire of being a
able to God, zealous and
regards his service, sin
us is nothing but a wa
ments, from whence we
please God, as much as
ing to ourselves : No, r
sured that it is a good e
cause ; such trials neve

It is a remedy, not very palatable indeed, and such as we are apt to set ourselves against, but of wonderful efficacy, though we do not perceive it: Let the temptation be dreadful, even to that degree as to terrify us with the bare thought of it, the greater our affliction and humiliation, the greater advantage we shall reap. This the soul does not comprehend, and therefore declines a path which presents nothing but crosses and afflictions.

Which is as much as to say, she is unwilling to be deprived of delight and consolation, and that whatever is not attended with such sweetness, she esteems no better than lost labour.

CHAPTER XIII.

That God sends these Temptations for our good.

WE are naturally proud, ambitious, and indulgent to our senses; hence it is we are apt to flatter ourselves on all occasions, and set a much greater value on what belongs to us than we deserve.

But such presumption is so great an obstacle to our spiritual progress,

us, is ever careful to u
wake us from the lethargy
and bring us to a true
ourselves. Did he not
St. Peter, when he per
tle to deny him, and
knowledge of his Lord
return to the knowledge
lay aside his dangerous
Did he not likewise de
manner with St. Paul, v
secure him from this ba
and from making a w
sublime Revelations wi
been favoured, he wa
shameful temptation, w
reminded him of his ow

Let us admire the an

by the effects of this heavenly
is this presumptuous person,
so good an opinion of himself,
to think no one so bad, or so
the name of Christian.

he ever have descended from
ty sentiments to which his
raised him? Would he have
re-cured of his haughtiness?
such fumes of vanity ever have
shed his head and heart with-
remedy?

It is humility the only advan-
receive from such kind of
trials, afflictions, and interior de-
, which leave the soul thus dis-
, and deprive it of all the sen-
sibilities of devotion; for besides,

and surrounded with
tions; whether it be
bute to the malice of
comes from the hand
mistake the tokens of
marks of his indignat

All she has to do
sion, is to humble he
of God, to persever
patience the disgust
exercises of devotion
to the Divine will, a
preserve her tranquilli
quiescing to what he
point, since it is the
who is in Heaven.

Instead of shrinking
dejection, she ought to
fresh acts of thankg

It should happen that you come
in word or deed, give way to a
interrupt your devotions out
in curiosity, indulge immodera
ertain suspicious thoughts
ighbour, or are guilty of an
ailing, even often, though it be
e fault, and such as you have
l against; you must not be dis
nor let what has passed make
o an impression, so as to afflic
ct you, fancying you shall ne
nd, that you do not perform
rcises in a due manner, or that
d, such faults would not be so
eated; for all this is an afflic
pirit, and a loss of time which

with these vexations, were
prized of your own weak
you ought to behave in
Almighty after committin
Not with anxiety and de
which only disturbs and
rits ; but by turning to h
humility and affection ; a
understood not only of s
but likewise of great faul
such as are occasioned b
devotion, but even thro
self.

This is not sufficiently
many ; for instead of
great lesson of filial con
goodness and mercy of
that t

Soul should recover her strength, and not lose time with every sin which happens.

therefore, this be your rule as you are guilty of any fault, small, though repeated many times the same day, as soon as you perceive what you have done, to consider your weakness and have recourse with an humble heart, saying to God with a calm and amiable confidence, Thou hast seen, O my God, what I could: Thou seest how sin can produce nothing but evil; thou hast given me grace to resist; beseech thy goodness to add to me more grace, and let me lose no time in the grace never to offend thee. This prayer being finished

we return immediately
a tender father is alw
ceive us as often as we
likewise avoid losing
and solicitude, which
the mind and prevent
usual calmness and fid

I heartily wish that
et themselves and grow
their committing fault
well this spiritual see
soon comprehend how
state is from an humb
where peace and tra
and how prejudicial t
loss of so much time
necessarily be.



THOUGHTS ON DEATH.

—♦—

EVERY MOMENT OF OUR LIVES WE STAND ON THE
BRINK OF ETERNITY.

—♦—

Twelve advantages arising from the contemplation of Death.

1st. IT enables us to judge properly, and prevents our being imposed on in all affairs. *Vera Philosophia.*

Naked we were born, and naked we leave this world, why then should we scrape up riches?

No one to accompany us—to what purpose then are we so fond of creatures?

The stench and corruption of our carcases, which will only serve to pamper worms and vermin in the grave, cures us of the folly of carnal pleasures.

This wretched situation under ground among companions not worthy to behold the light, trampled on by the meanest beggar, will free us from the vanity of seeking preference above others.

busy troublesome and
pestered with ; it keeps
course, and supports us

3d. It teaches us to
world can possibly aff
sarts and cloisters, a
ment of all true servar

4th. It teaches us to
one of the chief points

5th. It is like ice, :
and deaden the fire of
is a bridle which curb
petites.

6th. It is a continu
liation, a specific rem
and vanity.

7th. It is an exce
against sin. In all th



9th. It is an antidote against the pleasures and vanities of the world: Thus the prince who placed the comedian in a crazy chair over a large fire, told him very justly, seeing his apprehension and uneasiness lest the seat should fail, that he ought to consider life to be like a decayed chair, which every hour, nay every moment, might fall to pieces; and the fire under him to represent Hell, into which every one ought to dread falling a victim.

10th. It teaches us a provident economy with regard to our salvation, by setting before our eyes that we are to dwell eternally elsewhere than in this transitory life, and consequently ought to lay up a treasure of good works while we have it in our power.

11th. It induces us to embrace with great cheerfulness a penitential spirit.

12th. It encourages us to persevere in it with great steadiness.



to God, when separated
sin.

There is a penitence of
active penitence; the one
other effective; they must
the several circumstances
tion require.

An active or effective p
be put in practice when
any involuntary affliction
when through a penitent
punish ourselves.

We practise it when in

As often as we receive t
intention, that being cri
sight of God, we look up
punishment justly sent by
rent for our amendment;

arts, it will not be improper to accompany them with the following reflections.

That if the crimes for which we are punished were to be weighed against what we suffer, how light would the latter be in comparison with the former?

That what we endure is by the especial appointment of God.

That his design in sending it is our advantage, in satisfying by it for our offences.

That it is in order to remind us of our wickedness; since we seldom think of it before we feel the hand of God.

That if, by the sacrament of penance, we are already restored to a state of grace, this affliction is sent us as a means of satisfying the Divine justice the temporal punishment due to our sins.

That the punishment due to mortal sin unrepented of, is eternal damnation, fire never to be extinguished, and irrevocable banishment from God.

That millions have perished, who perhaps were guilty but of one mortal sin after baptism, and many of them surprised by death the moment it was committed.

In order to apply these to our own case when any affliction comes, we ought to retire into the closets of our hearts, and reason thus with ourselves.

Is it not an article of faith, that I committed the first mortal sin at baptism, my portion from that time ought to have been with those who are self, the reprobates in Hell? O God, how many years should have already passed in that place. If I reckon from the first moment, what must I not have suffered in the fiery furnace to this time, might I not expect to suffer for eternity? It is through thy mercy, O my God, that I was not there at the first moment I deserved it, that I am not there at this instant, that I still have hope never to come there. Thou hast not dealt with me as thou hast with those miserable wretches who now burn there for all eternity.

Instead of those horrible and enduring torments, from which thou hast graciously exempted me, thou hast pleased to send this affliction upon me. I murmur, am impatient, and am ungrateful.

What I suffer cannot last long. I have deserved is eternal.



SPIRITUAL COMBAT.

An active penitence is exercised depriving ourselves of any satisfaction of body or mind, with an intention of making some atonement to the Divine Justice; by bearing patiently any contempt or injury, and offering it to Almighty in expiation of our crimes.

EFFECTIVE PENITENCE OF THE HEART


THIS is acquired by grace, and co-operation: The grace of God with effect.

The means appointed by Providence for obtaining grace, is to ask it—Ask and you shall receive. Let us pray and labour to obtain it.

HOW WE ARE TO ASK IT.

By forming repeated acts frequently every day.

By words, suitable to the affections which God is pleased to give us, saying—My God, why did I ever offend thee; and since I have been so miserable, do thou conceive a sorrow for it, equal to that of the greatest penitents? Alas! to me, my baptismal grace, purchased by the sacred blood! What ingratitude!



to affect you in particular, and lead
to an interior and affective spirit
nance.

Assist every day at the sacrifice
the Mass, the principal objects of
tion for a penitent heart, since
Christ is there offered for our sin
to merit grace for our necessities
with the Priest in offering it to God
this end.

THE END.



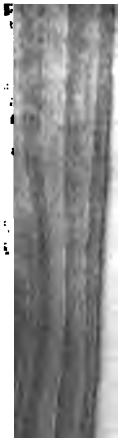
APPROBATIONS

OF

THE FOREGOING WORK.



THE late Rev. **ALBAN BUTLER**, author of the *Lives of Saints*, says, that **AURENCE SCUPOLI**, author of the *Spiritual Combat*, was a native of Otranto, and having gone through the course of his studies, lived with his parents till he was forty years of age, when he addressed himself to St. Andrew Avellino, whom he was admitted to the religious habit, in the convent of St. Paul's, Naples, in 1573. After some time spent in retirement and holy meditation, by order of his superiors, he displayed his extraordinary talents in teaching, and in the care of souls. In his ministry he continued to the great profit and comfort of many, for a considerable time; but the trial of the just is yet wanting to perfect his sanctification. God, therefore, permitted him fall into violent persecutions, through slanders and jealousies, by which he



up in his cell, lived rather than on earth, dead to himself, and entirely in contemplation of Divine love of poverty and in the meanness of his whatever he made use of perfect crucifixion of his was so disentangled from as to seem scarce to live a mortal body. The fruitment was the incomparable The SPIRITUAL CO he lays down the best of all vices, and the most of an interior life, in a style; which, in the ordinary breathes the most affected simplicity.

He strongly recommends
s, in several of his letters.
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e 28th of November, in the
ear of his age.

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